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Euphemistic Liturgical Appendixes In The Old Testament

Dissertation

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Euphemistic Liturgical Appendixes
in
The Old Testament.

Introduction.

§1.

It is a wellknown fact that at the conclusion of the four books, Isaiah, Malachi, Lamentations and Ecclesiastes the last but one verse is repeated. This is done not only at the reading in the Synagogue but even in our printed editions of the Hebrew text where the repeated verse is printed in smaller type. The reason for this repetition evidently is the desire to avoid concluding a piece, especially when read in public with a verse containing a curse or words of evil import which it was feared, might have unlucky consequences. A similar superstitious fear has induced the editors

of the Old Testament to change the position of the Book of Ezra-Nehemiah and the Book of Chronicles. It is plain that the Book of Ezra-Nehemiah properly follows the Book of Chronicles, both forming one continuous work of history. But the conclusion of Ezra-Nehemiah, the record of the deplorable Samaritan schism, was considered too unpleasant a close for the Canon of Sacred Scripture. Hence the Books were transposed and the opening verses of Ezra-Nehemiah (vv.1-3a) repeated at the end of the Chronicles so as to conclude with the glad tidings of the edict of Cyrus, granting the Jews permission to return to Jerusalem.[1]

These are, however, not the only instances in the Old Testament where the principle of avoiding ill-omened conclusions is followed. I propose to show that this superstitious fear has called forth, in a number of passages where the last but one verse was not suitable for repetition, euphemistic or anti-ominous appendixes to the original text. Most of these are found, as is to be expected, in the Psalms and the Prophets.[2]

Excursus. The fear of using words of evil omen played a very [illegible]

[illegible]

[illegible] Ar. Thesmoph. 3[illegible].

The Greeks called the [illegible] Eumenides gracious [illegible] revered goddesses" because they dreaded [illegible] their real name. By a similar euphemism they gave to the Πόντος [illegible] *inhospitable* [illegible] * [illegible] able sea". The Romans employed numerous paraphrases, for the same reason, to designate death and to die: [letum] abitio, obitus, etc; vixit, fuit, abiit, obiit, etc. When a census was taken, the names Valerius, Salvius, Statorius were called up first, ominis boni gratia.

[illegible] ed. Carol. Odofr. Müller. Leipzig. 1839, sub verb. Lacus Lucrinus. p 121

In Pliny we read n. h. 28, 26: "incendia inter epulas nominata aquis sub mensam profusis abominamur" "There is a rea[illegible] [illegible]

At the sacrifices especial care was taken to avoid the use of [illegible]

* [illegible]

[illegible]

people [illegible]

an ill-omened word: favete linguis! Εὐφημεῖτε, εὐφημεῖτε (Ar. Acharn. 241) σιωπή, εὐφημίαν νῦν ἴσχε. (Soph. Trach. 177)

Seneca de vita beata 26: Imperatur silentium ut rite peragi [illegible].

Among the Semites the dread of falling into the power of the evil [illegible] if it be called by its right name is very prevalent, and euphemisms, due to this reason, are, therefore, of frequent occurrence.

[illegible]

[illegible] يا [illegible]

[illegible] ضرة [illegible] as a designation for „a woman's (co-wife) husband's wife," her fellow-wife,

جارة (neighbor) [illegible]

[illegible]

distressfulness", annoyance" and thus appears as a word of badness. The Arab gives to the serpent which so often endangers his life no other name than صبيّة „girl". The monkey قرد, whose look is considered ominous is called السّعْدان „the bringer of good fortune". [illegible] association with جهنّم [illegible] the name الواد الأحمر „the red valley" and as to the devil, it is only in company with others — in order to show courage [illegible] الشيطان [illegible]

[illegible] he is addressed with more respect, ابو مُرّ, Father of Bitterness. which [illegible] to the German „[illegible]" [illegible] customary appellation of [illegible].

2) a [illegible] مات [illegible] „he is dead" [illegible] صبيب [illegible] يسلم, أسلك [illegible] may [illegible]. See [illegible] ZDMG. XXXIII [illegible]. [illegible] in the [illegible] of [illegible] Commentary on the [illegible]. [illegible] in the [illegible] (Contributions to Comparative Semitic Philology, vol III. 4. p 577 n.*

* On Euphemisms in the LXX and Onkelos see Z. Frankel, Vorstudien zu der Sept. Leipzig 1841 p. 172 f. §31

1) In this order the Books are given in the most ancient record which we have with regard to the sequence of [illegible] [illegible]: Baba Bathra [illegible] סדרן של כתובים רות וספר תהלים ואיוב [illegible]

ומשלי קהלת שיר השירים וקינות דניאל ומגילת אסתר עזרא ודברי הימים: . So also most Hebrew Manuscripts and the earliest printed editions. Comp. Christian D. Ginsburg, Introduction to the Massoretico-Critical Edition of the Hebrew Bible, London, 1897 p. [illegible]. In the LXX and versions influenced by it, the arrangement of the Books is in accordance with the chronological sequence.*

2) [illegible] was [illegible] being a self-fulfilling [illegible]. [illegible] The [illegible] of the [illegible] Translation [illegible] 1888, p. 197 [illegible] 30, 1880. Compare R. Smend, Alttestamentliche Religionsgeschichte, Freiburg i. B. [illegible] 1893, pp. 82, 88. Karl Marti, Geschichte der Israelitischen Religion (3te Aufl. von August Kayser's Theologie des Alten Testaments), Strassburg 1897, p. [illegible] [illegible] "[illegible]" [illegible] upon some Passages of the Old Testament [illegible] [illegible] Wellhausen [illegible] [illegible] [illegible] [illegible] pp. 108 [illegible]

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* i.e. Chronicles precede Ezra-Nehemiah.

Hosea 6,5. Dillmann, Genesis. 5th ed. Leipzig [illegible]
[illegible] p. [illegible].

§ 2.

The occurrence of Euphemistic Liturgical Appendixes in the
Old Testament [illegible].

Dr. D. C. Stevens in his Johns Hopkins Thesis „A Critical Exam[illegible]
[illegible] the Songs of the Psalms," [illegible]
[illegible] the [illegible] of the Johns Hopkins
University, Chicago, [illegible] vol. [illegible], p. [illegible]
marks that the formula of the [illegible]
[illegible] has been appended to [illegible] in
order to turn the thought of the [illegible] away from the
[illegible] of the [illegible]
to the [illegible] in the [illegible]
happiness of Israel [illegible] blessing.
Prof. Friedr. Baethgen, [illegible] Psalmen [illegible]
[illegible], p. [illegible] has [illegible] the [illegible] in [illegible].

[illegible]
are printed in the Hebrew edition in red, in the English translation in italics to indicate their liturgical character.
[illegible]
Prophetischen Schriftstellerei. Göttingen 1890, p. 190, has incidentally advanced the suggestion that the fear with which the Jews regarded the Word of God and its possible evil effects on themselves may [illegible]
containing JHWH's threat against His people.
[illegible]
[illegible]
Jew of a later time for the original close of the Book, „weil es ihm zu hart in die Ohren gellte."
[illegible]
[illegible]
come down to us in their original form, but as adapted to the minds of the Jewish readers and especially for the use in the [illegible]
34: „Man war darauf aus, die prophetische Strafpredigt, unter der man sich nachträglich noch bückte, zu [illegible]

[illegible] auch um die [illegible] abzuweichen und [illegible] gegenüber zu [illegible], so man [illegible]. Sie [illegible] Amos 9,5–. Mic. 6,7. Jer. 4,27; 16,14,15.

T. [illegible]

the Book of Isaiah London 1895, p. xxiii; p. XIX; The Book of Is. in the Polychrome Bible p. 145. 142. etc.) that the post-Exilic editors loved to mitigate threatenings by promise, but I cannot find that he has anywhere clearly set forth why this was done.

[illegible].

[illegible]
to arrange the material under the following heads:

A. Euphemistic Liturgical Appendixes in the Hymn-Book of the Second Temple, i.e. the Psalms.

B [illegible] Prophetic Books.

I Additions to Prophecies belonging to the traditional System of the Haphtaroth.[1]

II Additions to Prophecies not belonging to the traditional System of appointed Lessons, where, however, the principle appears, likewise, to be [illegible]

III [illegible]

C Other Passages.

Conclusion.

[illegible]

A. Euphemistic Liturgical Appendixes in The Book of Psalms.

1. Psalm 34, v. 23.

As a clear [illegible]
Psalm 34.23 can be cited.
Psalm 34 is an alphabetical Psalm; but the 21 verse

תמותת רשע רעה
ושנאי צדיק יאשמו :

Misfortune will slay the wicked,
And haters of the righteous will be condemned.[1]

[illegible]
alphabetical arrangement:

פדה יהוה נפש עבדיו
ולא יאשמו כל החסים בו :

JHWH redeems the lives of His servants,
Whosoever takes refuge with Him will not be condemned."

Now it is difficult to see what could have induced the poet to add another פ stanza after the alphabet had been exhausted. The explanation, still offered by E. König in his [illegible] §8e, p.37, that the two פ verses represent the difference of pronunciation between פּ and פ̄, is untenable.

St. Jerome in his Comment. in Danielem 11,45[2] remarks: [illegible] autem quod P literam Hebraeus sermo non habeat sed pro ipsa [illegible] [illegible] in Pales-tine therefore, still pronounced yet in the fourth century the פ throughout as a spirant, and consequently did not know as yet the difference between פּ and פ̄. Jerome notes only one exception: the word אפדנו Dan. 11,45 which he transcribes [illegible] with the comment: „in isto tantum loco apud Hebraeos [illegible] [illegible] [illegible] R. Saadja's [illegible] it is stated that the pronunciation of the פ in אפדנו lies between the pronunciation of ב and the פ with dageš lene.[3)]

We are thus informed from two different sides that the pronunciation of the פ in אפדנו formed an exception.*
Otherwise, in the fourth century at least, the פ was pronounced throughout as a spirant.[4] This pronunciation is further attested by the Septuagint which almost invariably transcribes פ by φ. e.g. Φαραώ Φινεές etc.[5]

There is [illegible] for the conclusion that the [illegible] of two פ verses in an alphabetical Psalm represents a double pronunciation of the פ. Nor can it be supposed that we have here an attempt at giving a special representation of the literae finales. At the time, when the Psalm was composed the final letters were not yet in use.[6]
Paul de Lagarde [illegible] to the alphabetical [illegible] the Jews where the name of the author is invariably [illegible] verses following the [illegible] probably [illegible].
He believes that the name of the Psalmist, Phadaias, is marked by the acrostic of v. 23. Lagarde is

*אפדנו [illegible] Persische Studien. Gött. 1884, p. 71. Fränkel, Fremdwörter im Arabischen, Leiden: 1886, p. [illegible]
It has passed into the Semitic languages, cf. [illegible] aram. [illegible] from the Persian.

followed by his pupil Alfred Rahlfs.[9] See, however, against this view Georg Beer, Individual und Gemeindepsalmen, Marburg 1894, p. [illegible]. Comp. also T. K. Cheyne, The Book of Psalms. A new translation with commentary, London 1888, p. 41. The Origin and Religious Ideas of the Psalter, London 1891, p. [illegible].*

B. Kennicott[10] [illegible] has been transposed from its original place after v. 5 where the verse is wanting. S. R. Driver[11] has no doubt that it originally stood after the [illegible] subject for [illegible] in v. 18. It ought, however, to be noticed that v. 23 [illegible] it may [illegible] is evidently intended to form a [illegible] contrast to the preceding v. 22. It is difficult to escape the conclusion that v. 23 did not originally form part of the Psalm but is a later addition. The motive, which led [illegible] the final editors of the Hymn-Book of the Second Temple to form an appendix, has been recognized by Friedr. Baethgen.[12] To end the Psalm with the words: "[illegible] of the righteous will be condemned" was felt to be of [illegible] omen.

* B. Jacob, Beiträge zu einer Einleitung in die Psalmen. ZAW. 1896 (XVI) p. 153. n. 1.

+ On the age of the lit. fin. comp. L. Blau. Zur Einleitung in die heilige Schrift. Budapest. '94 p. 100 f. Chwolson, Corp. Inscript. Hebr. p. 68; cf. also pp. 408–410.

1) I have used the translation of the Polychrome Bible.

2) [illegible] MDCCCLXVIII, [illegible]
7330. 724.

3) cited by J. Derenbourg, Journal Asiatique 1870; 16, p 514.

4) comp. H. Grätz, Monatsschrift für Gesch. u. Wiss. d. Judenthums, 1881, vol. 30, p. 511. f. Siegfried, die Aussprache des Hebr. bei Hieron. ZAT 1884, p. 63. in the Sefer Jezira see Zunz. Gott. Vortr. p175
Fr. Delitzsch Physiologie u. Musik Leipzig 1868 p. 10 ff. *

5) [illegible] Z. [illegible]
p. 112.

6) +See the table of Semitic Characters by J. Euting in Gust. [illegible]

7) [illegible]
in Symmicta, 1877, I p. 107. cf 120.

8) [illegible]

9) עדי and עדו [illegible]

10) [illegible]

11) [illegible]

12) Die Psalmen übersetzt u. erklärt. 1872, p. 97.

* [illegible]
1865 p 64. III p. 670. Winter-Wünsche, Jüd. Lit. III. p. 240 ff.
[illegible] 1898.

2. Psalm 19, v. 15

A case resembling Ecclesiastes 12[14] is met with in Psalm 19 vv 14.15. Here the last but one verse ends with the ominous expression פשע רב:

גם מזדים חשך עבדיך אל ימשלו בי
אז איתם ונקיתי מפשע רב:

"Also from the arrogant protect Thy servant that they rule me not. Then shall I be blameless and free from gross transgression." This verse is followed by the [illegible] formula:

יהיו לרצון אמרי־פי והגיון לבי
לפניך יהוה צורי וגאלי:

"May the words of my mouth and the meditation of my heart be acceptable to Thee, o JHVH, my Rock and Deliverer."

Prof. Karl Budde in his review[1] of Wellhausen's Critical Edition of the Hebrew Text of the Book of Psalms in The Sacred Books of the Old Testament, edited by Prof. Paul Haupt, has recognized that the verse forms a later appendix, without, however, specifying its character. In the English Edition of this [illegible]

chrome Bible[2]) Wellhausen regards it as "a liturgical concluding verse" not forming part of the original poem. The addition appears to have been made in order that the Psalm may not end with the words of evil import, פשע רב, but rather with the comforting

יהוה צורי וגאלי .

1 [illegible] 1

2 [illegible]

2) The Book of Psalms. A new English Translation with Explanatory Notes and an Appendix on the Music of the Ancient Hebrews. By Julius Wellhausen DD. English Translation of The Psalms by Horace Howard Furness. New-York - London - Stuttgart 1898. p171. l.12.

3. Psalm 27. v.14

An application of the same principle may be obs. in Ps. 27 where the last but one verse reads

לולא[1]) האמנתי לראות בטוב־יהוה בארץ חיים

"Did I not trust to enjoy the goodness of IHVH in the land of the living — ! The apodosis has been omitted, and to correct the sad impression made on the congregation the necessary words of [illegible] which as Justus Olshausen has rightly remarked [illegible] to be recognized as [illegible] [illegible] gänzlich ab" were added : קוה אל־יהוה

חזק ויאמץ לבך

וקוה אל יהוה :

Hope in IHVH! Be strong, keep thy heart steadfast!

Yea, hope thou in IHVH!

1) The Masorites have marked לולא by the punct. Extraordinaria as a delendum. It is however supported by the Targum and the Septuagint [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] לא לו. Constr. ויפיחו חמס לי (13) לא האמנתי, but without [illegible] [illegible]

* [illegible]

[2] *Die Psalmen* erklärt von Justus Olshausen, Leipzig 1853, p. 137.

4. Ps. 31 v. 25

חזקו ויאמץ לבבכם
כל המיחלים ליהוה :

Be strong, and keep your heart steadfast,
All ye who are waiting for IHVH.

The Psalm is a prayer for deliverance from distress. The poet describes how his body and soul are worn out with grief (v.10-11). His neighbours revile him, and his acquaintances flee before him in terror. He is forgotten by his friends, whilst his foes press hard upon him, conspiring against his life (vv.12-13). But he trusts in IHVH (vv.14-15) in whose hand his fortune lies [illegible]. For God is helpful towards the pious ones (v.20). His confidence gives him the assurance that IHVH will hear his prayer, [illegible] him and [illegible] his foes as He has done in the past. And so he can admonish all pious ones to the same confidence and love for IHVH: אהבו את־יהוה כל־חסידיו

אמונים נצר יהוה *

ומשלם על־יתר עשה גאוה :

Love JHVH all ye his [illegible] ones!

JHVH keeps faith,[1]

And requites abundantly him [illegible] haughtily.

This seems to have been the original conclusion of the Psalm. The verse following simply repeats the sense of v24 and occurs again [illegible] as the [illegible] of Ps. 27 (No. 3.) It seems to have been added in order that the final [illegible] may conclude with more auspicious words than v24c:

ומשלם על־יתר עשה גאוה:

[1] So the LXX ἀληθείας ἐκζητεῖ κύριος. Sym. [illegible] Delitzsch etc. — Targ. [illegible] AV. translate אמונים as concretum = fideles, the faithful.

5. Ps. 2. v 12 c.

אשרי כל חוסי בו :

This verse disturbs the parallelism [illegible]

* B. Duhm. [illegible] 1899 p. 89 [illegible]

• In [illegible] see Lagarde Deutsche Schriften p 19 (Jan. 1873) Gesammelt-ausgabe letzter Hand 3te Abdruck Gött. 1892 p 55 ib. p 122 (Aut[illegible] 1874) Gesammelte Abh. 95, (s 128) [illegible] [illegible] XII June 1873), Semitica I. 50 (March 1878) Symmicta 2.92 (Spring 1880) Übersicht über die im Aram., Arab. u. Hebr. übliche Bild. d. Nomina (5 Febr. 1887 3 Nov. 1888 publ. 1889) pp 91–108 Register u. Nachträge (5 Jul 1890 publ. Gött 1891) pp 62–65 Mitteilungen IV p 389.

by the context. The more natural and at the same time more impressive conclusion, seems to be vv10-12b; an admonition to the kings and rulers of the earth who conspire against JHVH and [illegible] JHVH [illegible] JHVH is at hand:

Be wary therefore, ye Kings!
Ye rulers of earth be advised!
Wait ye on JHVH with fear.
Submit yourselves to Him[1] with trembling!
Adopt a modest demeanor =[2] lest He be angry and ruin seize you!
For His anger is easily kindled.

The same feeling which shrunk from concluding Lamentations with the thought of JHVH's wrath prompted here the addition of the verse [illegible] thus making it suitable for liturgical use.

1) M. וגילו rejoice. LXX ἀγαλλιᾶσθε αὐτῷ * So Al. [illegible]
Ewald [illegible] translate [illegible] "But [illegible] with [illegible]" [illegible]

* [illegible] αὐτόν [illegible]
[illegible]
[illegible]

[illegible] recommended by the Dominican Santes
Pagnini of Lucca (d. 1541)

[illegible]logical. The text seems to be corrupt.

2) The masoretic נשקו בר is usually translated "Kiss the son", i.e. use the [illegible] [illegible] * Son in Hebrew, however, is בן not בר which is Aramaic. Moreover, as Wellhausen observes in his critical notes on the Psalms Polychrome Ed. p. [illegible] in [illegible] 11.12 only [illegible] is mentioned. The supposition, therefore, of Baethgen and Delitzsch that בר has been written to avoid the cacophony בן פן is not [illegible]. The text is corrupt. Aq. translates καταφιλήσατε ἐκλεκτῶς, Sym. προσκυνήσατε καθαρῶς, Jer. "adorate pure,"[a] taking בר as an adverb, but the existence of בר as an adverb cannot be shown. Nothing is gained by changing with Hupfeld and others בר into בו. נשקו בו is not Hebrew. The LXX has δράξασθε παιδείας Targ. קבילו אולפנא Vulg. apprehendite disciplinam.

Lagarde, Novae Psalterii graeci editionis specimen 1887 pp. 24 25 (Abh. d. Ges. d. Wiss. z. Gött. vol 33 1886) amends נשקו* היצרו מוסרו

Graetz proposes to read בְּמוּסָר הַחזיקו (Emend. II. [illegible]) and Prof. T. K. Cheyne suggests בַּקשו פניו.

a Psalterium iuxta Hebraeos Hieronymi [illegible] Pauli de Lagarde, Lipsiae 1874 p 5.

* "nisi forte מוסרו vel מוסרותיו preferas."

[illegible]

םחֲיֵיהֶם (Os. 11,4) "praemisso ל (habuitne לִי etiam Σ?) T. S.

Augustin 4₉⁴ interprets v. 8 as follows: non ita distinguendum est quasi una sententia sit, exsurge, domine, salvum me fac, deus meus, quoniam tu percussisti omnes adversantes mihi sine causa": non enim propterea salvum facit, quia percussit inimicos

[illegible]

Sequitur pertinet ut iste sit sensus: Quoniam tu percussisti omnes adversantes mihi sine causa, dentes peccatorum contrivisti.

Ps. 3 v. 9.

Budde (l. c.) has observed that v. 8 forms the proper conclusion of Ps. 3. The psalmist breaks out in triumph over the [illegible] of his foes. His position is so desperate that even among his friends and followers there are those who reckon him as forsaken by God. But he remembers that JHVH is his protector and [illegible]. What need he fear! And he calls upon JHVH for help:

v. 8 קומה יהוה הושיעני אלהי
כי הכית את כל איבי לחי
שני רשעים שברת :

Arise, O JHVH! help me, my God!
Thou shatterest the jaws of all who are foes to me.
Thou breakest the teeth of the wicked.

This might have left a painful impression upon the minds of the worshipers, especially as perhaps the common [illegible] of many of them was not so clear as to make an application to themselves entirely out of the question. To counteract it, the following verse, which apparently has no connection

with the idea of the poem, seems to have been added:

ליהוה הישועה על עמך ברכתך:

Victory belongs to YHVH. Bestow on Thy people Thy blessing.

7. Ps. 7 v. 18.

אודה יהוה כצדקו

ואזמרה שם יהוה עליון[1]

I give thanks to YHVH according to his righteousness;

And sing praises to the Name of YHVH the Highest.

This verse stands apart from the body of the poem, is also [illegible] [illegible] [illegible], and is best explained as a liturgical appendix added so as not to close with the curse contained in v. 17.

ישוב עמלו בראשו

ועל קדקדו חמסו ירד

On his own head his mischief returns,

On his own crown his outrage descends.

1) cf. T. K. Cheyne, Origin of the Psalter. [illegible]

8. *Ps. 13 v. 6*

The psalmist oppressed by his enemies feels himself forsaken by IHVH. In the anguish of his heart he asks how long this state of suffering is to last. He fervently begs IHVH to hear him and preserve him from death, lest my foe may be able to say I have prevailed against him, and mine oppressors exult because I am tottering. Now this prayer for help born out of deep anguish suddenly gives way to exultation and thanksgiving for the favor which IHVH has shown toward him.

v. 6. ואני בחסדך בטחתי
יגל לבי בישועתך
אשירה ליהוה כי גמל עלי׃

"I trust in Thy loving kindness; let my heart exult because of Thy help. I will sing praises to IHVH because He has favored me."

This seems strange. Also formally the verse stands apart from the rest of the psalm and can hardly be regarded as a strophe by itself, whilst vv. 2. 3 stand in parallelism to

vv 4.5 The verse may have arisen from the unwillingness to end the
[illegible]
jecture seems further to be confirmed by the fact that the LXX has
[illegible]
[illegible] (10.7).

a. Ps. 14 (53) v. 7.

מי יתן מציון ישועת[1] ישראל

בשוב יהוה[2] שבות[3] עמו

יגל יעקב ישמח ישראל:

If out of Zion would only come Israels help,
Through [illegible] the captivity of [illegible] people!
Then would Jacob exult, yea, Israel rejoice.

The [illegible] has no organic connection with the [illegible]
as has been felt by [illegible][4] [illegible]. Cheyne[4] Franz Delitzsch[4]
Budde[4]. None of them, however, offer any explanation for its
[illegible]. It seems to be due to the desire to [illegible]
[illegible] thought [illegible]

in v 6 which in its original form has been preserved in Ps 53 [5]:

כי אלהים פזר עצמות חנך[6]

הבשתם כי אלהים מאסם :

For God scattered the bones of the impious.

They [illegible] to shame because God cast them off.

1) Ps 53 reads : ישועות

2) Ps 53 reads אלהים . The name of God occurs 7 times in the Psalm. But while in the form in which we read it in Ps 14 the Tetragrammaton is used 4 times אלהים is substituted for it in the recension Ps 53. This elohistic phraseology is certainly not due to the author of the Psalm, but to an editor. Similarly Ps 70 is the elohistic redaction of Ps. 40^{14-18}. The change has been made 3 times. Instead of אלהי v 18 we should read יהוה (Ewald). In [illegible] אלהים has been substituted for יהוה [illegible] reviser mistook for יהוה. Readings like "God my God" instead of "Lord my God" [illegible] 43.4 אלהים אלהיך 45.8 אלהים אלי 63.2 אלהים אלהינו 67.7. אלהים אלהי ישראל 68.9. Cannot [illegible] from the authors. The same is true of אלהים צבאות 80.5.8.15.20.

* [illegible]
Lipsiae 1846 [illegible] pp. 194 : 10.
** [illegible]

*** Franz Kaulen Einleitung in die Hl. Schrift Alten und Neuen Testa-
ments II. 3 Aufl. Freiburg i/B. 1892. p. 310 § 307.

Cf 59.6 84.9. This preference for the appellation אלהים instead of the proper name יהוה is a distinguishing feature of the Second and the Third Book of the Psalter. Cf Lagarde Orientalia II. [illegible] see also [illegible] 1877. p. 55 l. 24 f. Th. Cheyne, Origin of the Psalter p. 101. Franz Delitzsch, Biblischer Kommentar über die Psalmen 5th Aufl. [illegible] Friedrich Delitzsch Leipzig 1894. p 17.* Christian D. Ginsburg, Introduction to the Hebrew Bible. London 1897 p. 367. Wellhausen The Book of Psalms Polychrome Edition, Engl. Transl. p. [illegible] l. 28. 182 l 2-6. Fr. Baethgen, Die Psalmen 2te Aufl. p. XXX f.

3) As regards שוב שבות see Ewald, Jahrbücher d. bibl. Wissenschaft 5. 216 f. [illegible] Kautzsch [illegible] [illegible] Stud. u. Krit. Jahrg. 188[illegible] [illegible] Hupfeld - [illegible] Die Psalmen 3te Aufl. [illegible] 188[illegible] Bd I. 220. Friedr. [illegible] ZAT. [illegible] p 200*. [illegible] [illegible] 41. 617 ff. [illegible] 4te Aufl. Leipzig 18[illegible]. [illegible] Immanuel M. [illegible] in the Old Testament [illegible] 1894 p. [illegible] Erw. [illegible] ZAT 15. 18[illegible] 1ff-74. [illegible] Fr. Karl [illegible] Giessen 18[illegible] [illegible] [illegible] on [illegible] 30.1[illegible] [illegible]

* Cheyne, Book of Psalms 1888 p. 374.

4) Köster, cited by Olshausen, die Psalmen in loc. Cheyne, Origin of the Psalter p 197. Franz Delitzsch, die Psalmen 5th Aufl p 196. [illegible]
219, v 7 has been recognized as a later addition already by Rosenmüller & Hengstenberg.

5) to Hitzig, Olshausen, Bertheau. Wellhausen & also Baethgen in loc. p 38

6) [illegible] חנך. LXX [illegible] [illegible]
hausen)

7) [illegible] הבשרה

10 Ps. 29 v 11.

יהוה עז לעמו יתן
יהוה יברך את עמו בשלום׃

JHVH gives strength to His people,
JHVH blesses His people with welfare.

Psalm 29 describes the majestic appearance of JHVH in a terrific thunderstorm. With this general purpose of the poem v. 11 stands in a very loose connection. According

to the usual interpretation an application is here made to [illegible]

[illegible] people. But it is more likely that Olshausen, Graetz[2] and [illegible] are right in judging the verse which occurs again in another connection Ps. 28.8.9, as not belonging originally to the poem. The [illegible] seems to be [illegible] the purpose of IHVH's appearance in the storm is declared:

יהוה למבול ישב

וישב יהוה מלך לעולם׃

IHVH has seated Himself upon His judgment-seat to bring [illegible]

[illegible]

[illegible]

[illegible]

Sicut Deus humanum genus iudicavit tempore diluvii ita et [illegible]

[illegible] conclusion seems to have prompted the addition of another

[illegible]

[illegible]

1) Franz Delitzsch: - der Schluss des Ps. zeigt uns auf der

* German "sündfluth" (sin-flood) is a mis- [illegible]. [illegible]

[illegible]

[illegible]

und mit Frieden gesegnetes Volk."

2) H. Grätz, Kritischer Commentar zu den Psalmen. Breslau 1882, in loc.; G. Beer, Individ.- u. Gemeindepsalmen, pag. 33.

3) So Luther: Der HERR sitzt eine Sintflut* anzurichten. ישב למבול cp. ישב למשפט 122.5; 9.8: 9.5.

The translations of the LXX Κύριος τὸν κατακλυσμὸν [illegible] Vulg. Dominus diluvium [illegible] Jer., Psalt. iuxta Hebr., dominus diluvium inhabitat. Pesh. [illegible]

sense. The Targ. paraphrases: "בדרא דטובענא על דרי דרא הב לאתפרעא מנהון ויתב על כורסי רחמין ושזיב ית נח ומלך על בנוהי לעלמי עלמין:

Dominus [illegible] ut ultionem sumeret ab eis seditque super sedem misericordiae et liberavit Noah et regnavit super filios eius in secula seculorum". On the Targum to the Psalms see the [illegible]

[illegible]

+ [illegible] 1,28 Ex usu Hebraeorum fluxit, nam ܚܣܠ = [illegible] et [illegible] vide Lagarde [illegible] 2 18. [illegible] [illegible] ([illegible] 1,17.) [illegible] Lag. [illegible]
p. 31 not. ad ψ 4, 41.

11. *Ps 79. v 13.*

This Ps. is a passionate cry to JHVH to turn his wrath from Israel and to pour it out over the heathen, who have desecrated the sanctuary, devastated the city, slain the [illegible] the loyal worshippers and followers of JHVH, and it reaches its climax with vv 11 & 12:

תבוא לפניך אנקת אסיר
כגדול זרועך הותר בני תמותה
והשב לשכנינו שבעתים אל חיקם
חרפתם אשר חרפוך אדני :

Let the moan of the prisoner come before Thee!
According to Thy great power free those who are doomed to death!
Repay sevenfold to our neighbors, enough to fill the bosom of their garments
The calumnies wherewith they have calumniated Thee, o JHVH!

V 13 which reads:

ואנחנו עמך וצאן מרעיתך
נודה לך לעולם
לדור ודור נספר תהלתך :

[illegible]

[illegible]

[illegible]

omitting this case the Psalm contains three regular stanzas with four verses each.[2] It is, therefore, difficult to escape the conclusion that we have here an addition due to the unwillingness to conclude with the thought of JHVH's awful revenge.

1) M. תחגר. LXX περιποίησαι Jer. relinque. … the reading of the Pesh. ܫܪܐ Targ. שרי = הַתֵּר cf 105[20] 146[7], agrees better with the preceding אסיר. Baethgen.

2) So De Wette, Hengstenberg, Delitzsch, Wellhausen et al.

12. Ps. 82, v.8.

קומה אלהים שפטה הארץ
כי אתה תמשל בכל הגוים

Arise, O God! judge Thou the earth;
For Thou rulest over all heathen.

The psalmist [illegible] [illegible] standing in the [illegible] assembly holding judgment over the [illegible] gods.[1] He severely reproves their unjust rule. They are without knowledge, without sense, and therefore do not deserve to rule forever, but shall die like human rulers.

כאחד השרים תפלו like one of the princes shall ye fall!

The following v. 8 expressing the wish for the speedy coming of the [illegible] [illegible] stands isolated. Without it moreover, the poem consists of two strophes with three verses each, v1 forming the introduction. v5 [illegible] however, probably is a later addition due to the [illegible] [illegible] of v 7: "But ye shall die as men die, and [illegible] like one of the princes fall". By means of the appendix the evil consequences which otherwise might befall them would be [illegible] off, and the Psalm would become suitable for use in the Temple Service. According to the Talmud it was the Psalm sung on Tuesday in the Temple-liturgy.

1) So Wellhausen for M. [illegible]

2 Cf. Ad. [illegible] [illegible] [illegible] Zeitschr. f. Gesch. & Wiss. des Jud. 1873. p 205 ff. Ed. [illegible] [illegible] [illegible] [illegible] [illegible] –

ing 1888 p. 152 f. 1890 p. 1 ff. [illegible] the Book of Psalms, Engl. Transl. p. 198 l 25 f. 187 l 30 f. Ps 29. 58.

13. Ps 107, v. 43.

מי חכם וישמר אלה
ויתבוננו חסדי יהוה :

Whoso is wise, let him give heed to these things
And lay the good deeds of JHVH to heart.

The verse appears to be a later addition to Psalm 107. In Psalm there is an exhortation to thank JHVH for the many deliverances from diverse calamities and for the gathering of the dispersed from all parts of the earth. Then a series of four strophes, of similar construction and closing with the same refrain, the psalmist adduces striking examples of JHVH's help. Redeemed Israel is compared to a caravan which has lost its way in the desert, but is rescued by JHVH (v. 4-9), to captives released from prison and bonds (v. 10-16), to such as have been sick, but healed (17-22), to seafaring merchants protected by JHVH

in storm and tempest (vv 23-32). Then follows in vv 33-42 a pro- [illegible] will be richly blessed and its enemies will be humbled. V. 43 a [illegible] regarded by [illegible] [illegible] :

כל עולה קפצה פיה All wickedness closes its mouth. -

14. Ps. 125, v. 5c.

The words שלום על ישראל stand [illegible] contrast to the preceding statements:

והמטים עקלקלותם
יוליכם יהוה את פעלי האון׃

As for those who follow their crooked paths -

JHVH will destroy them together with the workers of iniquity. The phrase [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] liturgical appendix. It appears intended to turn the mind from the fate of JHVH's enemies to the thought of Israel's [illegible].

15. Ps 146 v10.

ימלך יהוה לעולם אלהיך ציון לדור ודור׃

JHVH will be king forever thy God O Zion through all generations.

The verse seems likewise a [illegible]istic liturgical appendix to Ps. 146 in which the [illegible] [illegible] [the correspondence [illegible] [illegible]] [illegible] [illegible] [illegible] weak man and [illegible] [those] who [illegible] in the faithful and true [illegible] JHVH. The present concluding verse shows by its direct address to Zion, אלהיך ציון, that it is intended for a liturgical purpose. But it [illegible] not [illegible] [illegible] [illegible] from the close of this Psalm. It is evidently taken from Ex. 15:18: ימלך יהוה לעולם ועד, [which] forms the conclusion of the Song of Moses [illegible]. The desire to make the Psalm, which would otherwise have

ended with the ill-omened ודרך רשעים יעות, "the course of the wicked He leads to ruin," suitable to be sung in the Temple Service seems to have brought about the addition.

16 Habakkuk III vv. 18. 19.

The lyrical ode which we read as the third chapter of Habakkuk was originally an independent poem, and placed here by a compiler. It must have formed part of a liturgical collection as is shown by the title and the musical notes (3.1.3.9.13.), many of which closely resemble those of the Psalter.[1]

The poet depicts in majestic imagery the appearance of God on the earth for the purpose of executing vengeance on the persecutor. With trembling fear and anxiety he awaits the approach of the יום צרה (v. 15. 16) 'when the fig tree shall not blossom nor fruit be in the vines, the yield of the olive shall fail and the fields shall bring no produce, the flock shall be cut off from the fold, and the herds be wanting in the stalls.' כי תאנה
לא תפרח ואין יבול בגפנים כחש מעשה זית ושדמות לא

עשה אכל יפגזר ממכלה צאן ואין בקר ברפתים: [2]

Here the description comes to a sudden stop, and the poem which bears [illegible] stamp of originality throughout closes with words of rejoicing and gladness taken from [illegible]

ואני ביהוה אעלוזה אגילה באלהי ישעי
יהוה אדני חילי וישם רגלי כאילות
ועל במותי[3] ידרכני׃

I will rejoice in YHWH I will joy in the God of my salvation, YHWH the Lord is my strength he makes my feet like those of the hinds[3] and makes me to walk upon high places.
This jubilant conclusion seems to have been substituted for the original [illegible] thus making the ode available for use in the liturgy.

1) Cf Abraham Kuenen Historisch-Critisch Onderzoek naar het ontstaan en de verzameling van de boeken des Ouden Verbonds 2[illegible] [illegible] Leiden [illegible] Cheyne, Origin of the Psalter p. 157. Budde, Stud. u. Kr. [illegible] 1893. p. 392 f. C. H. Cornill Einleitung in das Alt. Testament 2te Aufl. [illegible] § 30 p. [illegible]* Wellhausen Die Kl. [illegible]

* 3d & 4th ed. 1896 § 34 p. 195, 96.

new Propheten übersetzt, mit Noten. 3te Aufl. Berlin 1898 p. 170. ~~also~~ [illegible]

[illegible]

2) Wellhausen and Nowack l.c. doubt the genuineness of v 17: V 17–19 ist nicht der echte Schluss. Wellh. – without sufficient reason.

3) M. בָּמוֹתַי ditt. LXX ἐπὶ τὰ ὑψηλὰ ἐπιβιβᾷ

B. Euphemistic Liturgical Appendixes in The Group of "The Prophets."

The [illegible] This [illegible] in the synagogue-services appears to have been [illegible] in the pre-Christian era by a more extensive reading. Comp. Well[illegible] [illegible] [illegible] [illegible] Kirchliche Verfassung der heut. Juden Erlangen 1748. II. 626 f.

[illegible]

I

17. *Isaiah VI. 13c.*

זרע קדש מצבתה׃

The stock thereof is holy seed.

A clear instance of a euphemistic liturgical appendix to a prophetical section seems to be 13c of Isaiah VI. Chapter VI contains Isaiah's account of the vision of his consecration to the prophetic office. The commission which is given him by YHWH is a strange and distressing one: "Go, and say to this people: Hear on, but understand not! See on, but perceive not! Make fat this people's heart, make dull their ears, and besmear their eyes, lest they see with their eyes, and hear with their ears, and their heart understand and their health be restored." Isaiah is appointed as YHWH's ambassador to His people for the purpose of making them entirely unfit to recover moral and intellectual soundness." Is this to continue always? How long? the prophet asks anxiously. And the answer coming out of YHWH's mouth is a clear and emphatic no to the trembling prayer contained in Isaiah's question. He

must continue until the devastating tide of the Assyrian invasion has swept over the land. But should a fraction escape from the first invasion, another attack will follow until it, too, shall be annihilated. It shall be with it as with a stump of a tree which has been cut down. The husbandman does not leave it in the ground, he roots it up, in order to complete destruction. עד אשר אם־שאו ערים מאין

יושב ובתים מאין אדם והאדמה תשאר[2] שממה׃ ורחק יהוה

את האדם ורבה העזובה בקרב הארץ׃ ועוד בה עשיריה ושבה

והיתה לבער כאלה וכאלון אשר בשלכת מצבת בם׃

Until cities be waste without inhabitant, and houses without men, and the land be left a desolation, and JHVH have sent the men far away, and in the heart of the land the deserted regions be wide.[3] And should there be still a tenth in it, this must again be consumed, like the terebinth and the oak, whereof a stock after felling remains.

The line which now follows: the stock thereof is holy seed. זרע קדש מצבתה stands in direct contradiction to the word and interpretation of the preceding verses. Thus it is said in continuation of ver 11-12, that the remaining tenth shall return ...

exterminated: והיתה לבער ושבה πάλιν ἔσται εἰς προνομήν, as the LXX reads. The Syriac version gives the same sense. ܘܬܬܘܒ ܘܬܗܘܐ ܠܡܣܝܒܘ

Here, however, we have a direct denial of this statement: the stump of the tree of Judah cannot be destroyed, it is imperishable "a holy seed" זרע קדש, an expression which occurs only in one other passage of the Old Testament, in Ezr. IX 2 where we read: For they (the Israelites, priests and Levites) have taken some of their daughters (the daughters of the Canaanites, Hittites, and Jebusites mentioned in v. 1) for themselves and for their sons as wives, and so the holy seed has been mingled with the (gentile) inhabitants of the land and the princes and rulers have been first in this trespass. כי נשאו מבנותיהם להם ולבניהם והתערבו זרע הרדש בעמי הארצות ויד השרים והסגנים היתה במעל הזה ראשונה.

The idea of the holiness of Israel and Jerusalem which is here expressed is a characteristic one in the post-Deuteronomic literature. Deut. VII.6. XXVI.19. XXVIII.9. Lev. XIX.2. XX.7. Isa. [illegible] Ps. [illegible] Zech. XIV.20, 21. Joel IV.17. Dan. [illegible] [illegible] regards the words as the expression of a fundamental view of the Isaianic prophecy. He points to Isa. [illegible] X.20-23. [illegible] The

* [illegible]

[illegible]

not a prophecy of complete national ruin". He bases his view on the names

[illegible]

that Isaiah believed that YHWH would cease to have worshippers because

the nation was destroyed. He evidently believed, that those who faithfully preserved

his prophecies would escape on the day of judgment'. From chapts. 8:5.28 we

[illegible]

[illegible]

[illegible]

Genuineness or authority of this passage, however, appears to be doubtful.[5] It is, moreover, wanting in the Sept. version, as de Lagarde, in publishing Sin. [illegible] (Ms. 1864) already remarked: "[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in all[en] Interpretationen vom [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]". It occurs not in the manuscripts of Lucian, (Complutensis, Lucian Holmes 36.48 (cf Lag. Mittheil. I p. 122) of Cornill, Ezechiel 67 ff. Lag. Mitth. I 52) the manuscripts Holmes 62.87.91.97.104.109 147.228.233.301.302.304.305.307.308, (according to Holt [illegible] LXXXII Syr. cod 62.147.233 being the [illegible] of Lucian but of Lag. + Corn. [illegible]). In Cod. A it has been supplied by a later hand in smaller characters.

It is therefore, difficult to escape the conclusion that we have here a later post exilic appendix.[6] The verse which forms the conclusion of a haphtarah very probably was added to counteract the painful impression which it may easily be imagined the original conclusion must have made on the minds of worshipping hearers and readers at a time when people stood in awe and fear before the Word of God and its possible evil effect on themselves. The Targum[2] paraphrases the concluding verse

of chapter VI in the following manner: (וישתאר) בה חד מן עסרא :

ויתובון ויהון לצרבא כבוטמא וכבלוטא במיתר טרפוהי דמן

כיבישין (וכו כען) אינון רטיבין לקיימא מנהון זרעא כן

גלותא דישראל יתכנשון ויתובון לארעהון ארי זרעא

דקודשא נצבתהון . There will remain in it, (the land) one out of ten and they, in turn, shall be the prey of the flames; like the terebinth and the oak which, when their leaves fall, seem almost as if dried up and yet retain enough sap to bear seed, so the exiles of Israel shall be gathered and return to their land; for a holy seed is their plantation. Many commentators, following [illegible] the Targumic interpretation, hold that the metaphor, the stock which after felling remains, is to be understood as giving a gleam of hope. This assumption conflicts with the mission of the prophet as set forth in vv. 9-12: to harden the obstinacy of the people in order that JHVH may put an end to the whole sinful people.

1) cf. Der Prophet Jesaja, erklärt von Dr August Dillmann. 6te Aufl. von Dr. Rudolf Kittel. 1898. in loc. p 59 f. [illegible] l.c., p. 54 f.*

2) following Septuagint [illegible] מַשְׂאֵת

* [illegible] p. 15 f.

3) To understand these words as referring to an increase of those remaining in the land (LXX. Vulg.) is forbidden by the context.

4) Jacob Barth, Beiträge zur Erklärung des Jesaia 1885 p. 10, followed by Duhm [illegible] Nowack, [illegible] [illegible] 189[illegible] and Kittel l.c., [illegible] [illegible] the contradiction existing between 13[illegible] + 13c, if 13a is understood as the continuation of the threat of vv 11.12, interprets ושבה והיתה לבער in a comforting sense: das Land wird nach der Verheerung der Feinde wieder beweidet werden." This interpretation appears to be forced. בער is nowhere used sensu bono. In Is III 14. V. 5 it has the meaning „to lay waste." The conjecture of Giesebrecht, Beiträge zur Jesaiakritik 1890 p 89 N 1. that we should read ועזבה ועוד עשירית ישבה = „und bis (nur) darin bleibt der 10te Theil seiner Bewohner wird es verwüstet werden" will hardly commend itself.

5) cf. Lagarde, Semitica I. Göttingen 1878 p. 8ff. Duhm, Das Buch Jesaia übersetzt und erklärt. Göttingen 1892 p. 10. 78 85. 86.

6) So already Carolus Franciscus Houbigantius in his Notae Criticae in universos Veteris Testamenti Libros Tom. I Francofurti ad Moenum MDCCLXXVII p. 550: Haec vero ultima verba בם זרע קדש מצבתה, in eis semen sanctum truncus eius, omittimus, quae quidem non erant in Codice Heb. Graecorum interpretum, quaeque etiam abesse debent ab hodiernis. Nec enim potest mirari inter minas, easque prolixe enuntiatas, Isaiam velutis ab abrupto haec intersemisse; id, quod supererit Judaeorum, fore semen sanctum, talemque sententiam, unico inciso, carptimque ac jejune enuntiasse. Also Bernhard Duhm, l.c. p 48. H. Guthe, Das Zukunftsbild des Jesaia, Leipz. 1885 p. 38 f. T. K. Cheyne Introduction to the Book of Isaiah, London 1895, p. 27.† The Book of Isaiah 1898 in Paul Haupt's SBOT.

7 Prophetae Chaldaice, P. de Lagarde e fide codicis Reuchliniani edidit. 1872 p. 231.

* So also H. G. Mitchell's work on Isaiah 1-12 Boston 97. ad loc.

18. Hos. II v 1-3.

והיה מספר בני ישראל כחול הים אשר לא ימד ולא יספר והיה
במקום אשר יאמר להם לא־עמי אתם יאמר להם בני אל־חי׃
ונקבצו בני־יהודה ובני־ישראל יחדו ושמו להם ראש אחד ועלו
מן־הארץ כי גדול יום יזרעאל אמרו לאחיכם עמי ולאחותיכם
רחמה׃ The number of the Israelites shall become as the sand of the sea which cannot be measured nor numbered, and instead of its having said of them "ye are not my people" they shall be called Sons of the living God. Then the Judaeans and the Israelites shall be gathered together, appoint themselves one head, and they shall come up out of the land; for glorious will be the day of Jezreel. Say to your brethren, "my people" and to your sisters, "beloved".

A more sudden and abrupt transition from an uncompromising threat to an unconditional promise, than exists between chap. I and these verses, can hardly be imagined. After the prophet has declared JHVH's rejection of the people, symbolized by giving his three children born by his faithless wife to him the threatening names Jezreel, Lo-ruhamah and Lo-ammi, כי אתם לא עמי ואנכי לא אלהיכם, a picture fu-

* see Joh. Bachmann, Alttest. Untersuchungen I. Berlin 1894 p. 5

* Sifre, ספרי a Halachic Midrash to Num. & Deut. It begins with 4 Num. 4. About 3/7 of the Midrash is Hagada. (3-4 century of our era) Cf. Zunz, Gottesdienstliche Vorträge, 2nd ed., p. 88. cd. Friedmann, ספרי דבי רב. Sifré debé Rab, der älteste halachische u. hagadische Midrasch zu Numeri u. Deuteronomium, nach [illegible]

ab, רב [illegible]

er [illegible]

lions of the Messianic age. The Israelites will increase to be innumerable (cf. Jer. 33:22, Hos. 2:1). The Israelites will be called sons of the Living God. The day of Jezreel will be a glorious day marking the reunion of united Israel and Judah from the exile and their restoration in Zion. This abruptness of transition and possible difference of content has already been commented upon in the Talmud.

מה ענין פורענות (נחמה) סמוכין בדבור אחד ורבותינו פירשו

בפסחים הרגיש הושע בעצמו שחטא על שאמר החליפם באומה

ובקש עליהם רחמים ובספרי דבי רב פ' כד"ש פרשיות סמוכות

זו לזו ורחוקות זו מזו כרחוק מזרח ממערב:

"What connection subsists between the announcement of punishment and consolation occurring in one and the same breath? The Rabbis explain in the tract Pesahim, that Hosea saw that he had sinned in saying: 'may God exchange the people for another' and that therefore he implores mercy upon them. And in Sifre* Deut. 1, we learn that Rab* says there are sections which stand side by side although, according to their contents they are as far apart from each other as the east from the west." cited by August Wünsche, Der Prophet Hosea

Leipzig 1883 p 388.) [illegible] [illegible] 1888-89. I. p 85) judged the passage to be a fragment of an independent larger oracle. Among modern commentators and critics [illegible] Hitzig, [illegible] Steiner, Cheyne, [illegible], [illegible] have assumed that the verses have been transposed from their original place after chapt. II v. 25. Nothing, however, is gained by this conjecture, nor is it explained how the verses came to be transposed. II 1-3 cannot be a proper continuation of vv 23-25. They would stand in no formal connection, besides simply repeating what had been said in vv 23-25: that the people would be called עמי instead of לא עמי. Moreover, whilst in chapt II ff Israel alone is spoken of, whose [illegible] in vv 20 ff. as already dwelling in the land, Judah is mentioned in II 1-3 by the side of Israel, both being described as returning to the land. The different meaning in which הארץ is used in the two passages is also noteworthy. ([illegible] [illegible]. [illegible]) In II 2 [illegible] refers to the land of the captivity, in II 25 it is the country of Israel. The verses are intended to be read in their present connection after chapt I [illegible]

* A. Duff Old Test. Theology London 1891. p. 185. Cf also [illegible] Öfversättning med kommentar till Profeten Hoseas Bok. Linköping 1896 pp. 31. 32. 60 f.

V1c of chap. II has arisen from I 11b and the [illegible] of I 1 is meant to contrast with the [Hebrew illegible] of I 4.

Have the verses been written by Hosea himself? This question of course can only be answered in the negative. Such a sudden change of feeling on the part of the prophet would be, to say the least, very strange: we would expect a demand for repentance or the condition [illegible] of the restoration. (Harper, [illegible] 382) Besides, v. 4 ff continues [illegible] without any regard whether to the promises just added to the people. Furthermore, the contents of the verses point to their having been written by a later hand. The promise of a large increase in numbers, given to the Israelites, v. 1, is not what we would expect as coming from the prophet Hosea. It is a characteristic feature of the later eschatology of. Cp. [illegible] (Is 51) V2 refers to both Israelites and Jews as being in exile. For though the phrase עלה מן הארץ is rather indefinite, it can hardly mean 'sie ziehen hinauf aus dem Lande d. h. über die Grenze Palästina's hinaus' on account of their great numbers. So W. Nowack, Der Prophet Hosea erklärt,

* Karl Loftman Översättning och Kommentar till Profeten Hoseas Bok. Linköping 1886. p. 59.

Berlin 1880 following Ewald, Hitzig, and others. It appears to imply that the people are established outside of Canaan in a foreign land (cp. 9:3). E. J. Kautzsch (עלה in such a connection is always used of the return from the exile to Palestine)[6]. Further the character of the יום יזרעאל in 2² is entirely different from the day of Jezreel in 1⁴. There it is a day of judgment when the guilt of the house of Jehu will be avenged, and the kingdom of Israel will have an ignominious end. Here it is a great and glorious day when both Jews and Israelites will return from the Exile united under one king,[7] and JHWH will look upon them with joy and complacency. This idea of a political union under one head in the Messianic age is a conception which arose after the time of Hosea cf. Jer. 3¹⁸ Ez. 34²³ 37¹⁵ Is. 11¹¹⁻¹⁴. Hitzig-Steiner refer the event of the day of Jezreel in both passages to the fall of the dynasty of Jehu. But how the increase of the Israelites can be brought into connection with the destruction of the Northern dynasty, it is difficult to see. But if reference is had both times to different events is it probable that the prophet should have changed the import of the phrase after a few sentences

into the very opposite: "From the meaning of day of misfortune, to day of happiness and prosperity."[1] The new meaning of [illegible] in v.2 even before Israel is likewise very strange, if coming from a prophet of Northern Israel. This applies also to v.3 where the Judeans are addressed[2] who, at the coming of the Messianic age, are to greet the Israelites with עמי and רחמה.

There is also to be noted the peculiar phraseology; the imagery of 'II' reminds of Is. 10[22], 48[19].

But now the question arises: what has prompted the addition of this passage to Hosea I.? So far as I know, no explanation has been offered. It seems to be due to the same feeling which prompted the concluding Lamentations with the thought of the rejection of the chosen people. For the prophecy concludes: קראשמו לא עמי כי אתם לא עמי ואנכי לא אלהיכם:

1) So Grätz+ Gesch. II 2. Wellhausen Die kleinen Propheten 3te Aufl. 1898 p. 99. M. לא אהיה לכם.

2) So Heilprin, the historical poetry of the ancient Hebrews vol II. 125 f. H. Steiner in the 4th ed. of Ferd. Hitzig's Die zwölf kleinen Propheten 1881 p. 11. F.K.

+ Geschichte vol II. p. 94 n.1.

Cheyne, Hosea with notes and introduction 1884. p 46 f. H. Guthe in Die heilige Schrift des Alten Testaments, pp. [illegible], Freiburg 1894. A. Kuenen Hist.-crit. Onderzoek II p 332.

3) The verses cannot be understood, with Hitzig and others as forming the introduction of Hosea to the following prophecy. The present chapter division in the Hebrew text (~~[illegible]~~) which separates the verses from the preceding and combines them with the following, is against all analogy. We would have a message [illegible] both begun and concluded by a promise. The LXX, Vulg. A.V. connect vv 1+2 with the preceding and v 3 with the following verses. This however breaks the plain relation of vv 2+3

4. So also *B. Stade, Geschichte des Volkes Israel. Berlin 1887. vol I. p 577 f. C H Cornill ZAT 1887. p [illegible]. Einleitung 2d Aufl. p 175 **[illegible] Kl. Proph. p [illegible]. [illegible] ZAT 1890 p 227. R. Smend, Alttest. Relig. p 194. T.K. Cheyne in W.R. Smith The Prophets [illegible]

** 3d and 4th Ed.; 1896, p 27, p. 179.

1 G. A. Smith, Twelve Prophets. vol. I. London, '96. p. 213

2. [illegible]

[illegible]

1895 p. XVIII, [illegible] Holz [illegible] [illegible] [illegible] [illegible]

[illegible] 1897. p. 26. Valeton. J.J.P., Amos und Hosea übers. von

Fr. [illegible] Echternacht, Giessen, 1895 p. 59. [illegible] [illegible]

[illegible]. Die kleinen Propheten. 3te Aufl. 1898 p. [illegible], [illegible] [illegible].

2te [illegible] 1893 p. 402 [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible]

5) [illegible] Klostermann. Geschichte des Volkes Israel, p. 240.

Em. אחד אלהים = עלומנהארץ.

6) The Targ: ויסקון מן ארעא גלותהון. So also Theodore of Mopsuestia ([illegible]) [illegible] Theodori Mopsuesteni Episcopi Scripta vel Scriptorum Fragmenta quae supersunt. [illegible] Migne 1864 Tomus unicus col. 131. Kimchi; Rosenmüller; [illegible]; Wellhausen, A. Scholz*, [illegible] [illegible] [illegible] [illegible]. Die kleinen Propheten [illegible]. 1898, [illegible] [illegible] J. Bachmann Alt. T. [illegible] 94 p. [illegible]

7 Grotius [illegible] [illegible] p. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible].

8) Cf Hitzig in loc. Graf, Gesch. B. II [illegible].

* Commentar zum Buche d. Proph. Hosea. Würzburg 1882 [illegible]

19. Hos. II 16 ff.

The passage forms the conclusion of a Haphtarah.
The prophet has been describing how JHVH will severely ~~castigate~~ chastise Israel, which like Gomer, his faithless wife, has forsaken her husband JHVH following her paramours, the local Baalim.* The land whose fertility they attribute to the Baalim (7.14) shall become a desert. To show that the gifts of the land come from Him, He will withhold them in their season (5.11.14). To their joyous cult and festivals He will make an end (13). Their vineyards and fig trees He will devastate and change their gardens into a wilderness, the haunt of wild beasts. To the inhabitants He will show no mercy.

ופקדתי עליה את־ימי הבעלים אשר תקטיר להם
ותעד נזמה וחליתה ותלך אחרי מאהביה ואתי שכחה נאם
יהוה׃

I will visit upon her the days of the Baalim wherein she burned incense to them and decked herself with earrings and jewels, followed her paramours and forgot me, saith JHVH!
With this a sudden change of tone takes place.* The [illegible] which has fallen upon the Israelites. They are brought [illegible]

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* Already a Lapide has observed: Difficilis [illegible]

but JHVH loosens their fetters,[2] and leads them out of the land of bondage into the wilderness. Here He promises to bring them into the fertile land of Israel, in order that they may become obedient to Him,[3] as in the days when He freed them from the yoke of the Egyptians. "At that time" war will cease on earth, and the Israelites will live in security and ease. JHVH will betroth Himself to Israel in an everlasting covenant. They will be His people, and He will be their God.

[2] [illegible] these prophecies [illegible] [illegible] I. II. 1-16 — III. [illegible] [illegible] III 1, [illegible] [illegible] [illegible] situation of His faithless wife. Moreover the verses are not in harmony with the thought, situation and language of Hosea.

[3] [illegible] [illegible] phrase [illegible] [illegible] 34 P [illegible] 11 [illegible] See G. F. [illegible] Commentary [illegible] p 410. [illegible] 50 [illegible] E [illegible] Sam. 19 [illegible]. Ps. 40 [illegible]. [illegible]. II [illegible] 30 [illegible] [illegible] — 117

The desolate valley of Achor as a gate of hope has a striking

parallel in Is. 65 10 where we read: thy chosen ones shall possess the land and my servants shall dwell therein, and Sharon shall become a pasture for flocks and the valley of Achor a resting place for herds. – תקוה hope is a late word: Jer. 31,17. Ez. 37.11 Zech. 9.12. Lament. 3.29 Ruth 1.12, Prov. 11 7.23, 19 18 23 18 Ps. 9 19 Job 6 8 5 16 8 13 11 18 14 7. The statement that Israel was obedient to YHWH [illegible]* [illegible] XI [illegible]. The [illegible] [illegible] that [illegible] the [illegible] of the Exile and post-Exilic time, [illegible] in chapter 11 [illegible] we have the opposite conception: Israel [illegible] to be converted [illegible] [illegible], and [illegible] the people is brought into the right relation to YHWH by [illegible] [illegible] love.

[illegible] 1 15 [illegible] the [illegible] [illegible] הוא. The name Baal is in accordance with later ideas regarded as offensive to the [illegible] sentiment of [illegible]

זכר [illegible] [illegible] Jer. [illegible] Ez. [illegible] [illegible] [illegible] Job 28 18 Esth. 9 28 Ps. 109 14.

* [illegible] Commentary on the [illegible] of the [illegible] Ps. 129 [illegible] Hos. [illegible] Jer. 3. [illegible] 2,2. 22 [illegible] Ez. 23 [illegible] XI.1 [illegible]

[illegible]

[illegible]

concludes a treaty in favor of Israel with the wild beasts and oth[er]

animals (cf. Ez. 14:21) in which these take upon themselves the [illegible]

[illegible]

34:25 f. Job 5:23. At the same time an end will be made to

war. This is the covenant with the nations Zech. 11:10. Cf Is. 11:6

Gen. 9:2 f. Lev. 26:6 Is. 2:4. 35:9. Verse 20b points back to chap.

I:5 and seems intended as a negation of this threat. The expressio[n]

שבר קשת in 20b occurs also in I:5, but in an entirely differ[ent]

meaning. We are reminded of the very late passage Zech. 9:10:

[illegible]

[illegible]

[illegible] — השכיב ב [illegible]

לבטח with ישב & similar expressions is a standing phrase of post-

[illegible]

[illegible]

[illegible]

[illegible]

*. Comp. also on ענוים L. W. Batten in the Journal of Bibl. Lit. 1892, p. 206 f.

+ On חסד see also Winter, die Liebe zu Gott im A. T. ZAT. 1889, p. 211 f.
[illegible]
Littmann, Alttestamentliche Theologie pp. 263 f. 264.

spoken of as the purchase-price which JHVH pays at his betrothal to Israel.[5] To give to this betrothal an everlasting endurance JHVH grants everything and demands nothing." If this interpretation is the correct one, the verse cannot have been written by Hosea. The thought that JHVH will pour out over Israel such abundant grace far exceeds the purificatory judgment described in chapt III, and corresponds to an entirely different spirit than that possessed by the earlier prophets. That Hosea cannot be the author of this verse, is [illegible].

צדק as an attribute of JHVH in the sense of חסד does not occur [illegible]

[illegible]

ומשפט* [illegible] 5 [illegible] 6^5, 5^1 [illegible] JHVH [illegible]sing judgment; the older prophets employ the word mostly of human juridic justice: Amos 5^7.24 6^12 Mic. 3^1.8.9 Is 1^17.21; [illegible] 1^14 [illegible]. [illegible] is a gift of JHVH to His people i.e. JHVH will see that justice is done to Israel. This is a late conception. חסד* is used more frequently of man: Gen. 20^13 (E); 21^23 (E) 24^49 (J; 47^29 (J.

[illegible] Hos. 14 [illegible] 4 [illegible] [illegible]

[illegible]

[illegible] [illegible] 20 [illegible] 2 Sam. [illegible]

καὶ ποιήσεις ἔλεος μετ' ἐμοῦ· καὶ ἐὰν —) 2 Sam. 2 6 9 3 15 20

1 K. 3 6 (deuter.). The word is not met with in Amos and Isaiah; in Micah we find it 6 8. רחמים of human love Amos 1 11; of God's

[illegible]

אמונה does not occur before Jeremiah. (Is. 11 5 is not Isaianic; 1 Sam. 26 23 is a gloss), Hos. 4 1 we read אמת.

II 23 [illegible] והיה ביום ההוא [illegible]

[illegible]

[illegible] 4-16. cp. 2 23 24 with 2 5. V 25 וזרעתיה לי בארץ:

[illegible] the Exile. זרע here, instead of the usual נטע e.g. 2 Sam. 7 10

[illegible] 61 3, Jer. 2 21 24 6 Amos 9 15, perhaps for the sake of the paronomasia with יזרעאל (I. Casanowicz Paronomasia in the Old Test. 108.) ענה in the sense of to comply with, gratify occurs in late passages. Hos. 14 9 (postEx.) Eccl. 10 19. Ps. 65 6.*

The [illegible]

[illegible]

* According to [illegible] Geschichte vol I p. 45 [illegible] ענה would here [illegible] 'Lied in Wechselreden [illegible]' [illegible]

the year which would not allow that the piece should end, when read in the synagogue, with the threat of v.15: I will visit upon her [illegible] and forgot me.

1) On Baal see [Wolf, Wilhelm Friedrich Graf zu] Bau-dissin, in [illegible] 2nd ed. II p.27–28*. R. Pietschmann, Geschichte der Phö-nizier [illegible] p.18[illegible]. Fr. [illegible]thgen [illegible] Religionsgeschichte 1888 p.[illegible]ff. W. Robertson Smith, Religion of the Semites [illegible] p.[illegible] 97–10[illegible]. Prophets 2nd ed. p 122, 411 n.6, and art. "Baal" in New Dictionary of the Bible; Ed. Meyer, art. "Baal" in Roscher, Lexikon der Griechischen u. Römischen Mythologie I. 2867–2880.ˣ R. [illegible] (1894) p.371. G.F. Moore, Judges. p 69. Karl Marti, Ge-schichte der Israelitischen Religion Strassburg 1897 p 79. Cf. also A. Bertholet, Die Stellung der Israeliten u. der Juden zu den Fremden. 1896. p 79 f. 83. Winckler, G.I. p.59 f.

*3d ed. Leipzig, 1897, p.323–338. ˣ W. Max Müller, Asien u. [illegible] Leipzig 1893. p. 309.

1 J. Schmoltier, Drei Troph. Flos. Tod u. Amor in Lange's Prachtwerk

[illegible]

2) I read with Buhl, ZATW 1885 p 179. מְפַתְּחָהּ for the mas. מְפַתֶּיהָ The description is based on the Exodus out of Egypt. Jer. VI. 21, Vallarsi: educam ex malis sicut et prius de Aegyptiaca eduxeram servitute (Alb. Chald.)

3) So Aq. ὑπακούσει, LXX ταπεινωθήσεται Targ. cum Jer. canet praecinet (l.c. p 94) foll. by A.V. DeWette, Simson, Wünsche. Buhl would emend עָנְתָה, but this is not necessary*. On Wellhausen's explanation of the vineyards, v17, see Wilh. Nowack, Die kleinen Propheten, in loc.

4 Cf. [illegible] Geiger, Urschrift u. Übersetzungen der Bibel 1857, p [illegible] Wellhausen, Text der Bücher Samuelis p [illegible], Introduction to the Hebrew Bible p 400 f.

5 Cf. Wellhausen and Nowack in loc.

* [illegible] [illegible] [illegible] [illegible] 1885 [illegible] is a later addition to 17a. Explaining „youth" in the sense of 11,1, i.e. incorrectly. "Der Satz zielt deutlich nach 11.1 hinüber, wo der Aufenthalt in Aegypten als der der Kindheit Israels bezeichnet wird. [illegible] mit „Jugend" die Zeit der ersten Ehe gemeint [illegible] [illegible] Cf. also on the lex. (ענה = ταπεινωθήσεται) J. Bachmann op. cit. p [illegible]

20. **Jer. IX. 22. 23.**

כה אמר יהוה אל יתהלל חכם בחכמתו ואל יתהלל הגבור
בגבורתו אל יתהלל עשיר בעשרו׃ כי אם בזאת יתהלל המתהלל
השכל וידע אותי כי אני יהוה עשה חסד משפט וצדקה בארץ
כי באלה חפצתי נאם יהוה׃

Thus says YHWH: Let the wise not glory in his wisdom, nor the mighty glory in his might, [illegible] glory in his riches. But [illegible] that glories glory in this, that he understands and knows me, [illegible] ness in the earth, for in these I delight, says YHWH.

This passage which forms the conclusion of the Haphtarah [illegible] and is best regarded as a later appendix.[1] The context [illegible] require either a continuation of the description of the [illegible] threatened doom could be avoided. The passage, however, contains no allusion whatever to a judgment, but is a general setting forth what is truly valuable and praiseworthy: [illegible]

one's own wisdom and prudence, but the knowledge of YHWH's [illegible]

[illegible] ly in full agreement with the sentiment of Jeremiah, but it may well be doubted whether he would have given expression to it [illegible] and the [illegible] of [illegible] the [illegible] of the prophetic [illegible] of Jeremiah.

(e.g. 17 5-9.

[illegible] 9-11 [illegible] a horrible picture of the [illegible] of YHWH's judgment [illegible] in this [illegible]. It is [illegible] superstitious fear which [illegible] 6.66 with the [illegible] 21 which [illegible] the prophecy [illegible] in the [illegible] on the day of mourning over the destruction of the Temple:

נפלה נבלת האדם כדמן על פני השדה וכעמיר מאחרי הקוצר ואין מאסף:

The carcasses of men shall fall as dung upon the field and as sheaves after the harvestman, which none shall

gather.

[1] [illegible] 1862. [illegible] Kuenen, Ond. II p. 181: "IX: 22v. is zeer twijfelachtig.... Ook laat zich niet met zekerheid aanwijzen waarom de redactor ze hier heeft geplaatst."
[illegible]
[illegible] Zeeu. [illegible] Nowack's Handkommentar z. A.T.
[illegible]
E. Kautzsch.

21. **Jer. IV. 1. 2.**

For the same reason there appear to have been appended [illegible] Jer. III.25 נשכבה בבשתנו ותכסנו כלמתנו כי ליהוה
אלהינו חטאנו אנחנו ואבותינו מנעורינו ועד היום הזה ולא
שמענו בקול יהוה אלהינו "Let us lie down in our shame, let our disgrace cover us: we have sinned against JHVH our God, we and our ancestors, from our youth to

this day, and have not obeyed the voice of JHVH, our God.", the verses last 2 of chapt. III, which, as Cornill (l.c.) remarks are both in thought and expression decidedly foreign to the style of Jeremiah.

אם תשוב ישראל נאם יהוה אלי תשוב ואם תסיר שקוציך
מפני ולא תנוד ; ונשבעת חי יהוה באמת במשפט ובצדקה
~~ובצדקה~~ והתברכו בו גוים ובו יתהללו : This is yet more appa-
rent in the form in which the Septuagint represents the same:
ἐὰν ἐπιστραφῇ Ἰσραήλ, λέγει κύριος, πρός με ἐπιστραφήσεται
καὶ ἐὰν περιέλῃ τὰ βδελύγματα αὐτοῦ ἐκ στόματος αὐτοῦ
καὶ ἀπὸ τοῦ προσώπου μου εὐλαβηθῇ καὶ ὀμόσῃ "Ζῇ
κύριος" μετὰ ἀληθείας ἐν κρίσει καὶ ἐν δικαιοσύνῃ καὶ
εὐλογήσουσιν ἐν αὐτῷ ἔθνη καὶ ἐν αὐτῷ αἰνέσουσι τῷ
θεῷ ἐν Ἰερουσαλήμ. The passage therefore, can hardly be understood
[illegible]
as the divine answer to Israel's confession of sin. With
much more propriety [illegible] may be considered the [illegible]
[illegible] of 3 25 [illegible]
haphtarah?[2] 1) Grotius Annot. p 347: Si ad me revertens, Israel
[illegible]

[illegible]

[illegible]

ocibus auxit Joh. Frid. Schleusner; Goettingae MDCCXCIII p. 38.

Hitzig and others "Wenn du umkehrst, Israel, zu mir umkehrst"

Giesebrecht transl. "Wenn du dich bekehrst, Israel, spricht Jhvh, so sollst du zu mir zurückdürfen"."

21) With these verses ends the haphtarah which is read after the parashah עקב (Deut. VII 12 – XI 25)

22. Jer. XXIII. 3–8.

After a series of condemnatory prophecies against the kings who successively occupied during the time of Jeremiah the throne of David [illegible] who neglected [illegible] entrusted to their care (Jer. XXIII 1–2), follows a prophecy of the final restoration of the dispersed people [illegible] and a picture of the ideal reign of a prince of David's house.

The ideas and views expressed in the passage, especially the idea

of a Messiah [illegible] with the thoughts of Jere-
miah[2] who nowhere in his genuine prophecies predict a glorious
future to Israel, whose prophecy is characterized throughout
by [illegible] gloom. [illegible] 23 ff.
which seems to have suggested our passage. Compare also the
post-exilic appendix [illegible] (1º41). [illegible]
[illegible] 3 [illegible] [1] [illegible]
[illegible][3] [illegible]
[illegible] the conclusion that the [illegible]
than these verses, but not that of ours [illegible]
[illegible].

The historical situation which the verses manifest, is the
[illegible] צמח [illegible]
[illegible] ישועה [illegible]
[illegible] Israel.[4] The thought contained in ליהוה צדקנו[5]
that [illegible]
of the [illegible], has its parallels not
[illegible] the prophecies of [illegible]
There are also a number of expressions which are

foreign to the style of Jeremiah, but occur in later writings.

נָוֶה = pasture Jer. 49[19.20] (postexil.) 50[44] (ungen.*) 33[12], 10[25] (postex.) 25[30], cf Schwally ZAT 1888 p 185; Ez. 34[14] Is 65[10] Ez. 25[5] Is. 35[7] 2 Sam. 7[8] 1 Chron. 17.7 etc)

פרה ורבה is a characteristic expression of P. Gen. 1[22.28]; 8[17] 9[1.7]; 17[20]; 28[3]; 35[11]; 47[27]; 48[4]; Ex. 1[7]; Lev. 26[9]; Ez. 36[11] etc. [illegible]

[illegible] al formula הנה ימים באים occurs in Jerem: 33[14]; 9[24] 26[14]; 30[3]; 31[38] 31[27] 31[31], all doubtful passages.

צדיק צדק, צדקה and ישע (vv 5-7) remind us of Is. 11, where ישע as synonym to צדק occurs 4 times and the verb ישע 24 times.

The conclusion seems justified that the section has not been written by Jeremiah 7)

6

[illegible]

* The ungenuineness of chapts. 50–51[58] has been established beyond doubt, by K. Budde in the Jahrbücher f. deutsche Theol. 1878 pp. 428–470, 529–562.

translator had before him immediately after יהוה צדקנו.

[illegible]

no connection with the prophecy preceding them and can impos

[illegible]

owe their place to the desire to avert, at the reading of the prophecy in the Synagogue, the curse of vv 39 & 40 which otherwise might strike them:

ונטשתי אתכם ואת העיר אשר נתתי לכם ולאבותיכם מעל פני:

ונתתי עליכם חרפת עולם וכלמות עולם אשר לא תשכח:

[illegible]

[illegible]

[illegible]

Similarly vv 3–6 form the euphemistic, antiominous, appen

[illegible]

the ill-omened

הנני פקד עליכם את רע מעלליכם נאם יהוה:

[illegible]

1) צמח צדיק. Targ: ואקים לדוד משיחא

[illegible]

[illegible]

Kimchi: זה הוא המשיח. [illegible]

[illegible] & Zerubbabel: ταῦτα τυπικῶς μὲν ἐπὶ τοῦ Ζοροβαβὲλ καὶ Ἰησοῦ τοῦ Ἰωσεδὲκ ἐκπέπρυκεν. Grotius, Annot. in loc., refers, likewise, to Zerubbabel as the צמח. Graf endeavours to prove that the צמח, here, refers to a line of kings, but comp. Zech. 3[8] 6[12]. Giesebrecht, also, in the Handkommentar zu Jerem., rejects this view of the "Branch." a)

2) See [illegible] [illegible] Messias. Göttingen 1897, p 68 f.

3) comp. Geiger, Urschr. u. Übers. p 83. Stade ZAT 1883 p. [illegible]

4) See F. Giesebrecht, Beitr. z. Jes. pp 37-43.

5) [illegible]

[illegible] at in the name יהוה צדקנו we have an [illegible]

* [illegible] 4th ed. 1896. p. 168 & 258.

to Zedekiah, so that the section would have been written in Jeremiah shortly after Zedekiah's election does not commend itself cf. 24³ 21¹⁰

6) Cp. A. Dillmann, Die Genesis 5te Aufl. Leipzig 1886 p 126, 25. [illegible]
leitung in d. Hexateuch p 347. S. R. Driver, Introduction to
[illegible]
Einleitung in das AT. 1898 p 50.

7) [illegible] as [illegible] 5–8. [illegible]
I p 54 doubts the whole section from 22²⁷ – 23⁹. But there seems to be no valid reason for rejecting v. 22²⁷ – 23³ as a later addition to the preceding prophecy.

8) Cornill thinks (Haupt's SBOT) they originally stood after chapt. 33 v 13. Their place in the Masoretic text after v. 6 may be due to accident (Hitzig). The verses [illegible] again as vv 14 & 15 of chapt 16, but here also without [illegible] with their surroundings; see No 43.

a) [illegible]

[illegible] יהוה [illegible]

is thus synonymous with שיח השדה Gen. 2 4b J. cf. [illegible] Journal of the American Oriental Society, vol. [illegible]

23. Is. 49.26

In chapt 49 of Is. vv 14ff JHVH consoles Zion who feels herself de-[illegible] [illegible] will ever return to their mother. "JHVH has forsaken me!" Zion [illegible] [illegible] to Zion than the mother to the babe of her breast. He will never forget her. [illegible] scattered [illegible] marvellously increase, and their oppressors will [illegible] [illegible] והאכלתי את מוניך את בשרם: וכעסיס דמם ישכרון:

* [illegible]

"I will cause thy oppressors to eat their own flesh."

[illegible]

The following, ending the pericope read on the second of the so-called sab-
-baths of consolation;

וידעו כל בשר

כי אני יהוה מושיעך

וגאלך אביר יעקב:

All flesh shall know, that I, IHVH, am thy deliverer,

that thy redeemer is the hero of [illegible].

consists of three stichoi instead of two, as is the case with the [illegible]

[illegible]

it seems, in order that the prophecy, when recited in the syna-
-gogue, might not end with the [illegible]

[illegible]

Is 51:15-16

ואנכי יהוה אלהיך רגע הים ויהמו גליו יהוה צבאות שמו: ואשים
דברי בפיך ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר
לציון עמי אתה:

I am JHVH, thy God who stirs up the sea that its waves roar, whose name is JHVH Sabaoth*; and I put my words in thy mouth, and with the shadow of my hand I covered thee to stretch [illegible] [illegible] art my people.

These verses appear, likewise, to form the euphemistic [illegible] tended to form the conclusion, JHVH exhorts Zion to put her trust in Him and not to be afraid "of frail man who dies". He rebukes her for having forgotten JHVH, her Maker, "who has [illegible]". With this [illegible] has put his words into the mouth of Israel [illegible] be brought into connection. Moreover, we have in v.16 no

* cf. [illegible] ZAW [illegible] (1886) pp. 17-51. [illegible] [illegible] p. 134 [illegible] p. 63. [illegible]

less than three quotations: from chapt 59^21 49^2 and Nov iii 25. Similarly v 15, apart from the opening words, stands literally in Jer. 31^35 b partim; but as [illegible] regards the words as a quotation from Is. 51^15; but it is not quite clear that Jeremiah 31 35^b is foreign to the context, while the words can hardly be accounted for in our passage, if written by Deutero-Isaiah [illegible]. That the verse [illegible] an addition to the Deutero-Isaianic prophecy of chapter 51 has been recognised by Cheyne³ and Duhm³. Kittel also admits that this is probable. What has induced a later scribe to insert these verses? The suggestion of Cheyne, that the verses have been inserted to fill out the place of an illegible passage does not account for this specific contents. Why these verses are inserted? I venture to think that the apocalyptic verses are inserted [illegible] desire to obtain an apocalyptic conclusion to the passage [illegible]. Unfortunately, it seems to be [illegible] because v. 15 and

ותשכח יהוה עשך נוטה שמים ויסד ארץ ותפחד תמיד כל־

היום מפני חמת המציק כאשר כונן להשחית ואיה חמת המציק:

? who art thou, that thou [illegible]

stretched out the heavens, and spread out firmly the earth?

and trembled continually all the day for the fury of thy oppressor, as if he were ready to destroy (thee)? Where is the fury of thy oppressor?" It may be supposed that words such as these were not felt by the superstitious Jews to be of very good omen.

[1] [illegible] עטר . לבנות · [illegible] לבנות.
* So Houb., Duhm, Ryssel, Grätz, Cheyne
[2] See his Commentary in loc.

[3] The Book of Isaiah in the [illegible] Edition, p. 10.

Duhm, Das Buch Jesaia in Nowack's Hand Kommentar, p. 358. Dillmann-Kittel Der Proph. Jesaja p. 392.

25. Is. 43. 20b 21.

The pericope of Is. 43 which ends with with vv 20b 21 proclaims the end of Palestine and the consequent deliverance of the Jews from Chaldean bondage a redemption far surpassing in wonder the exodus out of Egypt:

הנני עשה חדשה עתה תצמח הלוא תדעוה אף אשים במדבר
דרך בישמון נהרות · תכבדני חית השדה תנים ובנות יענה :

Behold, I accomplish a new thing; already it springs forth. Do ye not perceive it? Yea, I will set a way in the wilderness, & rivers in the desert; wild beast will honor me, the jackals and the ostriches (19.20.

[illegible]

to [illegible] first two stichoi; the fol[illegible]

lowing are an almost literal repetition of v 19[illegible]

כי נתתי במדבר מים נהרות בישימן להשקות עמי בחירי עם־זו

יצרתי לי תהלתי יספרו :

For I give water in the wilderness, streams in the desert, to yield drink to my people, my [illegible]

[illegible]

If genuine, they would form a rather peculiar parallelism with the [illegible]

[illegible]

Note also that עם occurs twice in close succession — עמי בחירי עם.

Such a parallelism and such a style we can scarcely credit to the "great Unknown". The late use of זו as a relative pronoun [illegible]

a later insertion, זו occurs as relative pronoun only in the latest portions

[illegible]. Ps 9,16. 17,9; 10,2. 31,5. 32.8. 62,12. 68,29. 142,4. 143,8.

[illegible]

Most likely the verses which appear as the close of a liturgical lesson, are an addition on the part of the scribes, to whom it was repugnant to conclude the prophetical lesson with the mention of unclean animals.1) (Lev. 11, 16. Deut. 14,15)

1) [illegible] to the Book of Isaiah p 257. The Book of Isaiah in P. Haupt's SBOT. (Hebr. Text) p. 135.

2) Cf R. Pietschmann, Gesch. d. Phoenizier p. 227 f. *

26. Habakkuk II 20.

ויהוה בהיכל קדשו הס מפניו כל הארץ:

[illegible]

This verse which is commonly understood as a transition to the theophany of Hab. chapt III seems likewise, best accounted for as a euphemistic liturgical appendix to the woes pronounced

[illegible]

* but comp. also Lagarde, Mitt. II 69 ff.

[illegible] the verse cannot [illegible] the proper [illegible] conclusion of the preceding prophecy nor does it belong to the [illegible] lyric ode, chapt III. The thought that YHVH in his holy temple is to be adored by all the earth points to the time after [illegible] Isaiah cf. [illegible] Zech. 2,17, 1 Chron. 16 30, Psalms. The verse reads like a liturgical formula which has been added in the later period [illegible] worshippers in the Synagogue[2] the woe of v. 19.

הוי אמר לעץ הקיצה עורי לאבן דומם הוא יורה הנה הוא
תפוש זהב וכסף וכל רוח אין בקרבו:

Woe unto him that says to the wood: Awake; — arise to the dumb stone. Can this teach? Behold it is laid over with gold and silver, and no breath at all is in it.

[1] Stade, ZAT 1884 p 154 ff, Budde, in the Studien und Kritiken 1893, p [illegible] [illegible] doubt vv 18 + 19, but Wellhausen, Die kleinen Proph. [illegible] regards them as genuine. The verses should, however, probably be transposed.

[2] The synagogue of the Sephardim begins with

v. 20. the Haphtarah on the second day of Shabuoth, while the Jews of German rite conclude with v. 20.

27. *Habakkuk II. 14.*

כי תמלא הארץ לדעת את כבוד יהוה כמים יכסו על ים For the earth shall be filled with the knowledge of the glory of JHVH as the waters cover the sea.

14.S. This proclamation of the triumph on earth of the knowledge of JHVH is altogether out of place,[1] surrounded as it is by the prophet's woes denouncing him[2] who by dishonesty and cruelty builds and maintains his magnificent palaces and cities, and by ignominious means reduces his vassals to a state of utter helplessness (ii. 9f. v. 15f.). The verse must be stricken out as a later insertion, it being probably intended as a euphemistic conclusion of a pericope which otherwise would have ended with the ominous words:

הוי בנה עיר בדמים וכונן קריה בעולה הלוא הנה[3] מאת
יהוה צבאות וייגעו עמים בדי אש ולאמים בדי ריק יעפו׃

Woe to him who builds a city with blood and establishes a town by iniquity.
Is not this from JHVH Çeba'ôth: peoples shall labour for the fire and
[illegible]

1) Budde, Stud. Krit. p 383 (1893) holds the same view, also J. v. Gumpach, Der Prophet Habakuk nach dem revidiert. hebr. Text übers. u. erklärt. München 1860. p. 192.

2) According to the usual explanation the Chaldaeans
[illegible]
372 f. maintains that the Assyrians are meant. cb. Lauter-
[illegible]
tried to show that the whole Book of Habakkuk is the work of a prophet writing in the Exile, who announces the attack of the Persians on Babylon. This view requires, of course,
[illegible] ×

3) M. הִנֵּה LXX ταῦτα / Vg haec = הִנָּה

In this connection I will also discuss the closing verse of Judg. 5.

× [illegible]
[illegible]

כן יאבדו כל אויביך יהוה ואהביו כצאת השמש בגברתו׃

So perish all Thine enemies, O JHVH! But be His friends as the sun when he rises in his power.

These words form the conclusion of the triumphal ode of Deborah.

The verse has been regarded as a later addition by Ernst Meier who took [illegible] at the [illegible] character of the passage and because it has no place in the system of strophes as he represented it. Its genuineness was also doubted [illegible] ([illegible] A.T. ZAT 1899, p. [illegible])

v. 31a, however, appears to form a most impressive close to the ode: [illegible] word so brings it all before our eyes again: how proudly they marched out under the admiring eyes of their ladies, how [illegible] they rode into the fray; [illegible] the defeat, [illegible] flight [illegible] past, the [illegible] woman's hand [illegible] them [illegible] of [illegible] So perish all Thine enemies, JHVH! [illegible] But the case seems different with 31b. [illegible]

* Geschichte der Juden von den ältesten Zeiten bis auf die Gegenwart. vol I. p. 118.

... is not met with in the older literature appears to hold good. [illegible]

[illegible] ...rectly addressed, in 131[b] he is spoken of in the third person. The variant [illegible] *

et al., "thy enemies" instead of "his enemies" is most probably a harmonistic [illegible]. [illegible]

...principle which was found to underly many an addition to the Psalms.

[illegible] the original conclusion of the [illegible]

[illegible]

[illegible] ** Judg. V[13] – V[31] serves as the Haphtarah [illegible] the Parashah בשלח Ex. XIII[17] – XVII fin.

Euphemistic

Additions to [illegible] II [illegible]

Isaiah.

29 Is. 27 vv. 12.13.

A further illustration of the principle may be observed in the concluding verses of Isaiah chapter 27 [illegible]:

והיה ביום ההוא יחבט יהוה משבלת הנהר עד

** [illegible], [illegible] 1.55 [illegible] 31 [illegible] a kind of [illegible]

* Parenthesis = Insertion, a synonym of Annotation [illegible] in the Tel el-Amarna Tablets, City of [illegible]. Cf. Paul Haupt's Critical Notes on the Heb. text of Samuel (Polych.) p. 57 Notes on Joshua (Engl. Transl.) p. 80 l. 5 [illegible] Concerning the [illegible] and importance of Annotation as shown in the Amarna Tablets, the note of Professor Haupt p. 57 ll. [illegible] of the Polychrome Edition of the Book of Joshua - Engl. Transl.

** Cf. Critical Notes on the Hebr. Text of Isaiah (Polych.) p. [illegible]
The Book of Joshua Engl. Transl. p. 81. ll. 35 ff

נחל מצרים ואתם תלקטו לאחד אחד בני ישראל והיה
ביום ההוא יתקע בשופר גדול ובאו האבדים בארץ
אשור והנדחים בארץ מצרים והשתחוו ליהוה בהר
*הקדש בירושלם: In that day JHVH will beat out ears of wheat from the River to the Torrent of Egypt,** and ye will be [illegible] up one by one, ye Sons of Israel. In that day also the [illegible] in the land of Assyria, and those who were outcasts in the land of Egypt [illegible] JHVH on the holy mountain in Jerusalem.

[illegible], Ge. 15:18, [illegible] : To thy seed [illegible] will give this land from the Torrent of Egypt* to the great river [illegible] Euphrates." Like chaff shall the heathen be blown out of [illegible] the great Persian empire and from Egypt when they [illegible] Jerusalem. This stands in very strong contrast to the preceding statement: For the fenced city is solitary [illegible]

** The נחל מצרים [illegible]

[illegible]

and deserted like the wilderness; there calves feed, and there they lie down, and consume the branches thereof. When its twigs are dry, they are broken off, women come and set them ablaze: for it is not a discerning people." It will not discern between the worship of JHVH and the illegal religious rites of the Samaritans who have forsaken JHVH, forgotten His holy mountain

[illegible]

[illegible]

[illegible]

[illegible] on it, and its fashioner shows it no indulgence.

[illegible]

[illegible]

listened with the utmost apprehension of fear to the Lord of God. To ~~oppose~~ offset, as far as possible, any evil effects which might otherwise befall them, the proclamation of the fulfillment of JHVH's great promise seems to have been added.

[illegible]

[illegible]

to the redactor. VV. 2, however, [illegible] והיה ביום ההוא the hand of the redactor is seen. This is the usual formula by which new [illegible] paragraphs are introduced.

1) [illegible] in the Proceedings of the American Oriental Society, [illegible] Proceedings of the Society of Biblical Archaeology, [illegible] p. 287-301. (1893); Lagarde Mittheilungen IV. p. 192. [illegible]

2) Later writers use אשור not only for Assyria, but also for Babylonia and for the Persian Empire. The view of Hitzig (Des Propheten Jesaja [illegible] Heidelberg 1833 [illegible]) C. J. Bredenkamp, [illegible] Jes. & Jer. Nördlingen 1887 [illegible]) that, because Assyria and Egypt only are mentioned the verses owe their origin to Isaiah is therefore untenable.*

3 So Duhm, Cheyne, Kittel.

30. Is. 28.5.6

ביום ההוא יהיה יהוה צבאות לעטרת צבי ולצפירת

* In Ethiopic Fārès is used not only for Persia but also for Babylonia. [illegible] is called king of Fārs.

תפארה לשאר עמו׃ ולרוח משפט ליושב על־המשפט
ולגבורה משיבי מלחמה שערה׃

In that day will JHVH Çebaôth be a coronet of beauty, and a diadem of adornment to the remnant of His people, and a spirit of judgment to him who sits on the judgment seat, and of might to those who drive back assailants from the gates.

[illegible]

4 2–6: In that day, to those of Israel who have escaped, will [illegible] spicious ביום ההוא. צפירה, in the sense here intended, is a

ἅπαξ λεγόμενον in the Old Testament. In Ez. VII 7. 10, the only passage where the word occurs again, it is used in a different sense.[3] In mishnic Hebrew צפירה signifies band or hoop (cf. Tract. Kelim §16), and so here the band or fillet worn round the head, diadem. The שאר עמו is the usual title for the post-Exilic community, and is found not here [illegible] but [illegible]
XI 11. 16, X 20 [illegible]. [illegible]
[illegible]
[illegible]

[illegible]
And the fading flower of her beauteous adornment
Which cover the rich valley of those who with wine are down smitten!

[illegible]
will give to the remnant[4] — which would then refer to Judah —
[illegible]
know of Isaiah's attitude in regard to Judah and its future.
Compare the immediately following verses: 7. 1. 22, 29 1-4, 9 15,
[illegible]
[illegible]

ration in quietness and rest. Just the earliest prophecies are on this point the most outspoken: The passage is, however, not unlike the descriptions in X 20.21. XI 2.3 XXXII 5-6.23b. LV 3, all of which are late. Cf Duhm in loc. Cheyne, Introd. 64 f. 51 f. 163 ff.

The oracle naturally closes with 1.4:

[3] ברגלים תרמסנה עטרת גאות שכורי אפרים [4] והיתה
ציצת נבל צבי תפארתו אשר על ראש גיא שמנים כבכורה
בטרם קיץ אשר יראה הראה אותה בעודה בכפו
יבלענה:

With feet they will be trampled upon,
The proud crown of the drunkards of Ephraim,
And the fading flower of his glorious ornament,
which crowns the rich valley;
And it will be like an early fig before the fruit season,
[illegible]

[illegible] as stated above, p. 23 ([illegible]
sense) of many of them, was not so clear as to make an application to themselves entirely out of the question. To counteract it the following vv. 5 & 6 seem then to have been appended. 4)

[illegible]

that vv 5 + 6 are a correction of Isaiah's earlier prophecies of the ruin of both kingdoms made by the prophet himself, is excluded by the un-isaianic character of the passage. Geiger's view [illegible] [illegible] (cp. [illegible] 29) and [illegible] [illegible] and promise is characteristic [illegible]

1) Graetz, Emend. I p 14, would read ולגבררת משיבי*

2) [illegible] König, Einleitung in das A. T. [illegible], 1893, p. 316 [illegible] [illegible] p. 166.

3) usually rendered „fate"; Cornill translates „crown"

4) The ungenuineness of the passage is recognized by A. Sörensen, Juda u. die assyr. Weltmacht 1885, p. 13. Duhm, Handkomm. [illegible] p. 25 f. [illegible] Volz, [illegible] prophetie p. 62 Kittel Jes. p. 250. Martin Brückner, Die Komposition des Buches Jes. c. 28–33. (Inaugural-Dissertation. Leipzig.) [illegible] Halle, 1898.

* Cheyne, Critical Notes on Isaiah in P. Haupt's SBOT reads למשיבי [illegible] have lost the preposition; an easy error.

31. Is. 30 18.

In chapter 30 of Is. we read as the close of a Seder the following verse:

ולכן יחכה יהוה לחננכם ולכן ירום לרחמכם כי אלהי משפט
יהוה אשרי כל חוכי בו:

Therefore YHWH longs to be gracious to you; therefore He lifts Himself up to have mercy to you. For YHWH is a God of justice. Happy are all who long for Him.

The prophecy to which this forms the conclusion is directed against the alliance which Hezekiah, king of Judah, [illegible] 697, had concluded with Tirhakah, king of Ethiopia and Egypt, [illegible], for the purpose of throwing off the Assyrian yoke. The preparations for revolt had been made in all secrecy; the negotiations with Egypt had been [illegible] concealed from Isaiah. But when at last [illegible] it was too late to undo what had been done, the [illegible] of the [illegible] of the Egyptian policy [illegible]. He [illegible] of the king, [illegible] priests and prophets who [illegible]

* [illegible] Isaiah as over against the national [illegible] priests: [illegible] Gesch. Isr. I p. 108 f.

help. The plan, being contrary to the spirit of YHWH, will turn to their shame and confusion. Egypt is a worthless power, loud enough, indeed, [illegible] : [illegible] ment and also disgrace. But, he continues, these lying sons "will not hear the direction of YHWH: they are weary of the monotony with [illegible] to Israel's Holy One:

Turn from the way, go aside from the path,
Trouble us no more with Israel's Holy One!

What will be the result of this political shortsightedness? [illegible]

deserted and defenceless. v 17:

מפני גערת חמשה תנסו עד אם נותרתם כתרן על ראש ההר
וכנס על הגבעה:

Ye shall flee at a war-cry of five, till your remnant is become like a pole on the top of a mountain, and like a signal on a hill.

N.B. [illegible]

The passage which v 18 now introduces with לכן

ולכן יחכה יהוה לחננכם ולכן ירום לרחמכם כי אלהי
משפט יהוה אשרי כל חוכי לו:

follows quite abruptly and does not cohere with v.15-17.

Interpreters, indeed, have tried to find here the proper close of Isaiah's angry speech but it can hardly be said with success.

[illegible]

[illegible]

Ges. p. 274 interpret יחכה יהוה לחננכם "still is Jahveh waiting to be gracious to you," He will yet wait, since He will show His mercy towards you." ירום לרחמכם is said to mean: He will remain in the distance, lifting Himself up away from you (Hendewerk[2]) or

He [illegible]

then, "as Dillmann[2] expresses it. But since ירום is not usual in this [illegible] prefer to read ידום, at the same time retaining the ל before the [illegible]. [illegible] Dillmann accuses the prophet of artificiality when the end of the verse, where חכה in אשרי כל-חוכי לו cannot have but its usual sense "to long for," will not harmonize with his interpretation of the preceding. The verse is to be understood with the Targ. [illegible]

It seems best to assume an appendix ... so as not to end the prophecy with the painful picture of v.17, but with the chee... [illegible]

(l.c 5) [illegible]

^ Hendewerk, Des Propheten Jesaja Weissagungen. Königsberg. 1838. 1ter Theil. p. 591.

[illegible] notice, however, the difference of tone and rhythm.

[1] cf. Ed. Meyer Geschichte des Alterthums. I § 382 p. 465 ff. (Stuttgart 1884.) Stade, Gesch. d. Volk. Isr. I p. 614. Mürdter-Delitzsch Geschichte Babyloniens u. Assyriens [illegible] Wellhausen, [illegible] Gesch. Isr. I. p. 184. 1894. p. 87. [illegible] H. Winckler, Gesch. Babyl. u. Assyr. 1892 [illegible] Geschichte [illegible] II. p. 232 ff [illegible] 1895] [illegible] Franz Delitzsch, [illegible] [illegible] 1889 p. [illegible] [illegible] 1890 in loc. Robert Lowth's Jesajas [illegible] nebst e. Einl. u. krit. philol. u. erläut. Anmerkgg. aus dem Engl. mit Zus. u. Anm. von J. B. Koppe. Gött. 1779–81. 4 Tle. vol. II. p. [illegible] [illegible] [illegible] I p. 2[illegible] [illegible] T. K. Cheyne The prophecies of Isaiah. A new translation with commentary and appendices. 3d Ed. London 1884. vol. I in loc. C. W. E. Nägelsbach in [illegible] in loc. [illegible] Jes. erkl. Leipzig 1843, p. 222. W. Gesenius Commentar über den Jes. Leip. 1821. Ersten Teil 2te Abth. p. 871 f.

[illegible]

3) Pesh: [illegible] [illegible] The expression to hope, to trust, use[d] of God appeared offensive, therefore Pesh., because [illegible] Cf.
[illegible]

32. **Is. 31, v. 5.**

[illegible]
[illegible]
again raises his warning voice against those who distrust
JHVH and rely upon the help of Egypt, and again his threa[t]
[illegible]
of [illegible] protection and deliverance.
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
the politicians and Egyptians whose assistance they
[illegible]. Woe to Jerusalem! Like a lion seizing his prey
[illegible]

at the head of the Assyrian battalions will advance against Jerusalem, without allowing himself to be deterred by Judeans and Egyptians: (1) (4)

כאשר יהגה האריה והכפיר על טרפו אשר יקרא עליו מלא
רעים מקולם לא יחת ומהמונם לא יענה כן ירד יהוה צבאות
לצבא על־הר־ציון ועל־גבעתה:

As a lion or as a young lion growls over his prey.
When against him the host of shepherds is summoned;
But at their shouting is not dismayed and at their noise
not daunted, so will YHWH come down to fight against
Mount Zion and against the hill thereof."

What will then happen, Isaiah does not say, but everyone can
[illegible]
[illegible]
[illegible]
[illegible]

כצפרים עפות כן יגן יהוה צבאות על ירושלם גנון והציל
פסוח והמליט:

Like hovering birds so will YHWH Çebaoth shelter Jerusalem

sheltering and delivering, sparing and rescuing her."

[illegible]

prophet thus to mar the effect of his warning sermon

[illegible]

could such a procedure be vindicated: if necessity de

[illegible]

[illegible]

to despair. The contemporaries of Isaiah, however,

[illegible]

inclined to contrition. We are therefore justified in re-

[illegible]

[illegible]

[illegible]

Duhm, Guthe, Dillmann-Kittel interpret the verse

to mean that JHVH will fight for his city on the

[illegible]

[illegible] כי כה אמר יהוה which connects v 4 with v 3.

To delete it, with Duhm and Kittel, is not admissib[le]

since its insertion could not be accounted for.

The simile of the lion occurs in a similar manner in the Iliad XVIII. 161:

ὡς δ' ἀπὸ σώματος οὔ τι λέοντ' αἴθωνα δύνανται
ποιμένες ἄγραυλοι μέγα πεινάοντα δίεσθαι. compare
XII. 302 ff.

[illegible]

33 Is. 18 v. 7.

A further euphemistic appendix appears to be the present conclusion of the 18th chapter of Isaiah which, at the same time, forms the close of a Seder.

[illegible] Sennacherib appeared in the beginning of 701 in Syria, [illegible]

[illegible]

* Cf. R. [illegible], Berlin 1887, [illegible]

[illegible]

an Egyptian army[1]. Isaiah bids them to return, as
[Israel?] it is not in need of human aid. At the moment
[illegible]
to ccpted, and the Assyrians themselves will be left a
[illegible] 14:

יעזבו יחדו לעיט הרים ולבהמת הארץ וקץ עליו העיט
וכל־בהמת הארץ עליו תחרף:

[illegible] together to the ravenous birds of the mountain
[illegible]
[illegible].
The verse now following, quite unexpectedly, refers to the
[illegible]
[illegible]dotus (III 20.114):

בעת ההיא יובל שי ליהוה צבאות מעם ממשך ומורט ומעם
נורא מן הוא והלאה גוי קו־קו ומבוסה אשר בזאו נהרים
ארצו אל מקום שם יהוה צבאות הר ציון:

[illegible]
[illegible]
victorious, whose land rivers cut through, to the place

of Jhvh Çebaoth, Mount Zion.

The passage is a prosaic imitation of v.2 of the foregoing [illegible]

cal composition:

[illegible]

והלאה גוי קו־קו ומבוסה אשר בזאו נהרים ארצו:

[illegible]

[illegible]

victorious, whose land rivers cut through.

[illegible]

[illegible] יהוה צבאות [illegible]

[illegible]

[illegible]

... not agree with the situation in which the speech was uttered,

[illegible]

...ical system of a later age. Compare f.i. Zepha 3 10 which

may have served as the basis of Is 18 7:

כי אז אהפך אל עמים שפה ברורה לקרא כלם בשם יהוה

לעבדו שכם אחד: מעבר לנהרי כוש [illegible] יובלון מנחתי

The Great River [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] Gen. 2.11 [illegible] [illegible] see Paul Haupt, The Rivers of Paradise, Proc. Am. Or. Soc., March '90, p. cxiii; Wo lag das Paradies? Über Land und Meer 1894/95 No 15. Critical Notes on Isaiah (S.B.O.T.) [illegible] p. 189, l. 9. Critical Notes on Ezekiel p. 50 [illegible] 50 51; p. 72 l. 3; p. 81 l. 42.

Then I will give pure lips to the nations that they may [illegible]
[illegible]
[illegible]
me offering. Cf. Is 45[14] Ps 68v31.

The „Name" refers in the system of later Judaism, to the temple cult (Duhm.),

[illegible]
is expressed in V. 6, but rather the cheerful vision
[illegible]
Thus the prophecy was made suitable for liturgical use.

[illegible]

Kittel admits, that this is [illegible].

[illegible]

[illegible]

34. Is. 8 v. 23.

"...בעת הראשון הקל ארצה זבלון וארצה נפתלי
[illegible] דרך הים עבר הירדן גליל הגוים :

In the former time He brought into contempt the land of
Zebulon and the land of Naphtali; but [illegible]
He con[illegible]
the district of the nations.

[illegible]
invasion by Tiglath-Pileser III. (745-728) of the territory of Rezin,
king of Damascus, and Pekah, king of Israel (736-730), who had conclu-
ded an alliance for the purpose of opposing a barrier to the aggres-
[illegible]
districts in the North-East of Israel including Gilead, Galilee and
Naphtali were lost to Israel and their inhabitants deported to
Assyria.[3] Gloomy days, the prophet proclaims in the fore-
[illegible]
will sweep over the land and leave it a desolation.
Then those who have escaped the swords of the invaders,
will wander through the country hungry and depressed to

help but will not find it. Anguish will be turned into black despair. They will curse the king who should help but cannot, and the national God who could help but will not.[4] They will look to heaven and [illegible], but cruel nature will give neither food nor [illegible] vv. 21.22:

ועבר בה נקשה ורעב והיה כי ירעב והתקצף וקלל במלכו
ובאלהיו ופנה למעלה: ואל ארץ יביט והנה צרה וחשכה
מעוף צוקה ואפלה מנדה:

These two verses with their [illegible] [illegible] tainly of Isaianic authorship[5] and form an effective conclusion of the preceding oracle. The verse which now follows, transports us suddenly into the [illegible], will be brought to honor and renown (v.23). Cf. Siegfried, ZWT. 1872 p. 380 [illegible] p. 43. Many exegetes and critics think that v.23 properly belongs to the following chapter. But chapter 9 is a poetic [illegible] prose. [illegible]

See Delitzsch Assyrisches Handwörterbuch p. 185; also The Hebrew Language viewed in the Light of Assyrian Research London 1883 p. 51.

[illegible] Erklärung des Jes. p. 13, that it stands in [illegible] [illegible] with the preceding, the prophet [illegible] [illegible] counsel with whom he contended in v. 6. 11, 14, 19, 20. [illegible] [illegible] translates: Denn nicht kennt Ermüdung der (Feind) [illegible] [illegible] Assyrien [illegible] in das Land [illegible] [illegible] das spätere [illegible] aber, kommt er mit seinem Heer den Weg am Meer entlang [illegible] des Jordans, in die Heidenmark." This also is untenable. To take [illegible] as [illegible] does in the sense of [illegible] [illegible] against the usage of the language, [illegible] always means leicht machen [illegible] [illegible] (cf. 2 Sam. [illegible] [illegible] 1 Sam. 6, 5. Ex. 18, 22. 1 K. 12, 10. 2 Chron. 10, 10 [illegible] [illegible] [illegible]* [illegible] dan aat iamânuš ana ili gulultum. II R. 66^x C, Obv. 14.; [illegible]**

(cf. Hugo Winkler's edition [illegible] [illegible])

** On the Tel el-Amarna Tablets see The Book of Joshua. A new Engl. Transl. (Haupt's Bible) 1899 pp. 47-55

in antithesis to כבד (or הכביד) to honor, confer honor. Partin's rendering of הכביד in Jer. 30 19 which he quotes in support of his interpretation; as, "massenhaft, zahlreich machen" cannot be defended, since its opposite צער does not mean "wenig sein" but klein, gering sein; comp. ar. صغر, صغير, assyr. [illegible] Job. 14, 21. Zech. 13, 7.

[illegible] ... "in the latter day" is not in agreement with the style of [illegible] [illegible] [illegible] ...ulousness the use of the tetragrammaton יהוה. They wrote either השם the Name, or they omitted it [illegible]. The expression הקל in the pregnant sense to bring into [illegible]

pressed by the Piël of the verb, not by the hiphil. As to the contents of the passage, it has its parallel in the late passages Is. 27 13, & Zech. 10 10 where we read:

והשבותים מארץ מצרים ומאשור אקבצם ואל ארץ גלעד ולבנון אביאם :

I will bring them (the Israelites) back out of Egypt and will gather them out of Assur; I will lead them into the land of Gilead and of Lebanon.

Moreover these verses appear to be in conflict with the attitude which elsewhere the prophet [illegible] toward Ephraim. If our passage were written by Isaiah, it would be the only one where he, after having just proclaimed the downfall of Ephraim, had prophesied its restoration and reconciliation. In the whole group of the preceding prophecies as well as in chapter 17, a most [illegible] pronouncements against Israel. With the greatest [illegible] it seems the prophet predicts the desolation of the inhabitants, 5 5 and the downfall of Samaria, 8 [illegible].

Therefore we had explained it as a manifestation of the same feeling which recoiled from concluding cha-

lachi with the thought of Dtn 1,4 devoting the land to destruction. To close the prophecy with the dark picture of misery, anguish and despair presented in vv 21,22, was apparently considered to be too ill-omened.

[1] 23a Mt: כי לא מועף לאשר מוצק לה

Usually rendered: For there is not a dark veil to the land [illegible]

not a dark veil to the land + which has anguish? Paul Ruben in his Critical remarks upon some passages of the Old Testament, London 1896 p. 4. proposes to read: כי לא לָעַד מועף לאשר מוצק לה "but there shall not always be gloom, to her that was in anguish." "These words are [illegible] [illegible] p. 332 [illegible] a gloss [illegible].

[2] [illegible] hold that דרך הים is the road along the Lake Genezareth. More probably, however, it is to be identified with the via maris of the crusaders, leading from Akko to

* [illegible] Smith, [illegible] [illegible] [illegible] [illegible] London [illegible] pp. [illegible]
429.

*** On the monotheism of the Jews see P. de Lagarde, Deutsche Schriften, Gesammtausgabe [illegible] [illegible] [illegible] Göttingen 18[illegible] pp. 23. 24. 53. 245. 256. 378. 37[illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
41. Adolf [illegible], [illegible] Judenthum und Christenthum Leipzig 18[illegible] pp. [illegible] ff. [illegible] Ed. Meyer Gesch. des Alt. I. pp. 37[illegible] ff §§ 30[illegible]–31[illegible] ([illegible] §31[illegible]) — [illegible] Schopenhauer's sämmtliche Werke herausgg. von E. Grisebach Leipzig [illegible] II [illegible] [illegible] 15[illegible] ff. [illegible] [illegible] [illegible] [illegible] [illegible] III 595, 683, 712. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] 2nd [illegible] [illegible] 1[illegible] p. 23 ff. [illegible] E. v. Hartmann Das religiöse Bewusstsein der Menschheit [illegible] 18[illegible] pp. [illegible] ff — [illegible] [illegible] [illegible] [illegible] Schriften [illegible] [illegible] [illegible] [illegible] pp. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] National and Universal Religion [illegible] [illegible] [illegible] pp. [illegible] ff. W. R. Smith OTJC [illegible] [illegible] [illegible] [illegible] [illegible] ff. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ff. [illegible] [illegible] [illegible] [illegible]

Damascus. See H. Guthe, das Zukunftsbild des Jes. p 41. (Leipz. 1885).

[illegible]

3) cf Stade, G.d.V.I. I p 597. Ed. Meyer, G.d.Alt. §§ 369.370

[illegible]

Israel. u. Jüd. Gesch. p 81. A. Klostermann, G.d.V.I. p 199. **

4) So LXX. Syr. Pesh. Targ. Vulg; – Hitzig, Knobel, Ewald, Duhm, Kittel, as is required by the context. Böttcher, Neue

[illegible]

[illegible]

[illegible] curses by his King and God."

The [illegible] to [illegible]

Kittel) not an idol (Targ. – Hitzig, Bredenkamp,

[illegible]) ***

5) See Cheyne, Introd. p. 42 f.

6) Comp. A. Geiger, Urschr. u. Übers. p 261 ff. Christian D. Ginsburg, Introd. to the Hebr. Bible p. 367 ff.

7) see Duhm, d. Buch Jes. p. 142.

8) cf. [illegible]

+ [illegible] Mythos bei den Hebr. [illegible] F. [illegible]

[illegible] 1888 pp 131 f. [illegible]

** [illegible] Kent [illegible]

[illegible] 1899 [illegible] die Anfänge der [illegible]

[illegible]

35 Is. 5 15.16

An example of an antinominous insertion is, probably, met with in vv 15 & 16 of chapter 5 which read:

וישח אדם וישפל איש ועיני גבהים תשפלנה: ויגבה יהוה צבאות במשפט והאל הקדוש נקדש בצדקה:

So all human kind is bowed down and man is brought low; but Yahweh of hosts is seen to be high through judgment, and the holy God shows Himself holy through righteousness.

No apparent connection can be traced between these verses and what precedes or follows them. They start out of harmony with the thought and the plan of the [illegible] in which Isaiah, denouncing in a series of woes the chief national sins, addresses himself always to definite classes of the population of Judah. In this passage however man in general is spoken of; and whilst in the preceding verses the complete annihilation of Jerusalem and its haughty inhabitants is declared in the most emphatic terms we read in v 15 that men are simply humbled, bowed down,

and then follows v. 16 proclaiming the exaltation of the holy God of Israel and the deliverance of the worshipping community from men who in their pride did not obey the Law. It is, moreover, extremely doubtful, whether an Isaiah would have written והאל הקדש נקדש cf. the likewise ungenuine v. 23 chap. 29 where we find והקדישו את קדוש יעקב [illegible]. Duhm, p. 111.* That these verses do not form part of the original prophecy has been [illegible] by [illegible][1] Duhm, Cheyne and [illegible]. [illegible] Taking into consideration that the [illegible] [illegible] from the [illegible] of the [illegible] [illegible] in the prophecy[2] [illegible] not accounted for, if we assume their having been added in order to [illegible] the [illegible] of the [illegible] [illegible] from the [illegible] thought of v. 14: "Therefore sheol [illegible] [illegible] and opens the mouth to its [illegible], and the splendour of Zion and her [illegible] throng, and all who [illegible] [illegible] [illegible] [illegible] [illegible] into it" to the time when the God of Israel will [illegible] [illegible] and the worshipping community [illegible] from [illegible] [illegible] [illegible] [illegible] [illegible] holy Law.

* [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] Nomadenthums (p. 34 f.) (Karlsruhe & Leipzig 188[illegible])

1) Stade, G.d.V.I. I, p.605.

2) As regards v.17. see the commentaries of Duhm and Kittel in loc.

31. Is 4, vv 2-6.

The passage describes the glorious state of [illegible] and Jerusalem in the Messianic age, especially the descent of the divine [illegible] to the temple mount. The chief ideas and expressions of the whole passage are [illegible] characteristic [illegible] of [illegible] to be assigned to [illegible][1]. Kittel points to [illegible] and Is. [illegible] in support of the pre-Exilic and Isaianic character of the prophecy [illegible] Is 19 + 30 [illegible]. Stade[2], [illegible] acknowledge that the genuineness of v [illegible] is questionable, but the evidence for the late origin of v 5a is as strong as that of v 6 + 5b and v 2-4 cannot be separated from v 5 + 6 [illegible]

[illegible] v 4.3.2. The Messianic appendix appears to be prompted by

the desire to obtain an unequivocal conclusion to the foregoing prophecy in which Isaiah threatens the impending day of judgment, the fall of Judah and the severest punishment of the proud leaders of Jerusalem. The prophecy thus became suitable for reading in the Synagogue.

1) See Giesebrecht, Beitr. z. Jes. p.39, Duhm in the Hand-Kommentar. p.30. Hackmann, die Zukunftserw. d. Jes. p.20f. Cheyne, Introd. p.28.

2) Stade, ZAT 1884 p.149f. Dillmann-Kittel, Der Proph. Jes. p.39.

37. Is. 19, vv 18-25.

This section which contains a prediction of the conversion of Egypt and Assyria to the God of Israel stands in the strongest contrast to the foregoing oracle on the utter confusion and doom of Egypt (19 v1-17). Duhm and Cheyne have

proven, as Kittel admits, that both prophecies cannot have been written by the same author but that v. 18 ff form a kind of appendix. The addition seems to have been made not only to modify the meaning, though present formal chain of the preceding words[1] but much more to counteract the depressing effect made on hearers and readers by the gloomy utterances.

1) See Duhm, das Buch Jes. p. 120 ff. Cheyne, Introd. p. 99 ff.* Dillmann-Kittel p. 170 f. compare also [illegible] p. 77-90. [illegible] [illegible] A.T. p. 622. E. König. Einl. in d. A.T. p. 320. Kuenen [illegible] p. 70 f.** [illegible] the verses have been considered as a later addition by [illegible] Jes. II. [illegible] III. p. 20 f. de Wette Einleitung in die Kanon. u. apokryph. Bücher des A.T. [illegible] p. 366 f. [illegible]

38. Is. 27. v. 6.

הבאים*** ישרש יעקב יציץ ופרח ישראל ומלאו פני—

*** Read: [illegible] Cheyne.

** Compare also [illegible] [illegible]

[illegible]

blossom and bud; and they will fill the face of the earth with fruit.

This verse, being written in prose, stands apart from the song of the vineyard vv.2–5:

כרם חמד[1] ענו לה׃ אני יהוה נצרה לרגעים אשקנה

פן יפקד עליה לילה ויום אצרנה׃ חמה אין לי מי יתנני שמיר

ושית[2] במלחמה אפשעה בה אציתנה יחד או יחזק במעזי

יעשה שלום לי שלום יעשה־לי׃

translated in the Polychrome Bible as follows:

Of the fair vineyard sing a lay,
[illegible]
Each hour I give it water clear,
Lest any harm [should happen] there;
Night and day am I its guard,
And wrath I never bear.
Oh, that before me might appear
Briars and the prickly thorn!
War would I wage against them there,
Together would I burn them there!

Or let them to my shelter flee,
And let them there make peace with me!

Grätz, [illegible] p.17, believes that vv. 9-10 [illegible] is to be joined to v. 8. This, however, seems forced. The tone of the two passages is too different to establish a proper connection between them. The verse apparently was added[3] so as not to close the prophecy with threats against the enemies, but rather [illegible] with [illegible] Israel's future [illegible].*

1) חֲמָדֶיךָ foll. LXX & Targ: M חֹמֶר.

2) ו Vulg.

3) The verse is considered a gloss by Duhm & Cheyne.

* [illegible] 45.

39. Is 37 vv 30-32.

וזה לך האות אכול השנה ספיח ובשנה השנית שחיס ובשנה
השלישית זרעו וקצרו ונטעו כרמים ואכלו פרים ויספה
פליטת בית יהודה הנשארה שרש למטה ועשה פרי למעלה:
כי מירושלם תצא שארית ופליטה מהר ציון קנאת יהוה
צבאות תעשה־זאת:

And let this be the sign to thee: Ye eat this year that which grows of itself, and the second year that which springs from the roots, and the third year ye will sow and reap, and plant vineyards, and eat the fruit thereof. And those of the house of Judah who have escaped and are left shall again take root downward and bear fruit upward. For out of Jerusalem shall go forth a remnant and those who have escaped out of Mount Zion. The zeal of JHVH Çebâ'oth will perform this.

The passage forms the sequel to the song of derision upon Sennacherib, 37:22-29. But the abrupt change in the person addressed and the difference of rhythm [illegible] make it impossible to connect it with the earlier song. Nor can it be supposed with Duhm and [illegible] that the verses are the transposed continuation of some prophecy of Isaiah to Hezekiah. Both ideas and phraseology are not Isaianic. The high honor here accorded to Jerusalem and the "remnant" agrees more with the late passages [illegible] (cp. [illegible]) 4.2 [illegible] than with the genuine prophecies of Isaiah (cp. [illegible] 3 [illegible]) 28 [illegible] (cp. [illegible] 30). שארית and פליטה are later conceptions and expressions. פליטה occurs again as synonym of שארית in [illegible] (post-Exilic).

Instead of the expression בית יעקב used by Isaiah, we have here, in v. 31, בית יהודה = שארית ישראל. Moreover v. 32^b is literally taken from [illegible] v. 32^a is formally related to 2 31^c (cf. [illegible]). In v. 31 we have a striking parallel to Is 27^6 (cf. also 10^35).
The conclusion appears therefore justified that vv. 30–31 was a later addition to the Chapter. The appendix is possibly due to the desire to make the preceding prophecy fitting for reading in the [illegible] by means of an [illegible] close.

The song ends with the following lines of solid import: — Thy business it is, thy task: to lay low fenced cities in ruinous heaps. Their inhabitants, paralyzed all, were dismayed and put to shame, like grass, tender grass, they became, like herbs on the housetops and fields shown not yet [illegible], withering. Thou, going out, coming in, thy raging and haughtiness have come to my ears. so I put my ring through thy nose and between thy lips my bridle, and by the way thou art come, by that do I make thee return.

ותהי להשאות גלים נצים ערים בצרות.
וישביהן קצרי יד חתו ובשו היו עשב שדה וירק דשא חציר גגות
ושדמה לפני קמה ושבתך וצאתך ובואך ידעתי ואת התרגזך אלי.

[illegible] התרגזך אלי ושאננך עלה באזני ושמתי חחי באפך ומתגי בשפתיך
והשבתיך בדרך אשר באת בה׃

1) Kuenen Hist. Onder. I § 25[17]; Kittel, Jes. p. 327.

2) See Stade, ZAT 1881 p. 15ff; 1883 p. 1ff; 1884 p. [illegible] ff. Wellhausen, and [illegible] [illegible] [illegible]

3) comp. Duhm, d. Buch Jes. p. 78; 104.

4) so Wellhausen in Bleek's Einleitung, 4th ed. p. [illegible]. foll. by Duhm, Cheyne, Kautzsch. cb. בני קמה ;

40 Is 45 25

ביהוה יִצְדְּקוּ ויתהללו כל זרע ישראל׃

"In JHVH will be justified and in Him will make their boast all the offspring from Israel."

These words appear to be a later addition to the prophecy of [illegible] Israel on the destruction of the power of [illegible] by Cyrus [illegible] of [illegible] [illegible], They merely repeat the contents of v. 24a:

אך ביהוה יֹאמַר[2] צדקות ועז

"Only in JHVH, it shall be said, has Jacob victories and strength."

and seems intended to form a strong antithesis to the preceding

[illegible]

יחדו יאבדו[3] ויבשו כל הנחרים בו :

Together will they perish [illegible] be put to shame all those [illegible]

incensed against him:" (4)

1) so Versions; Graetz. Em. I p. 26. MT. יִצְדְּקוּ

2) יֵאָמֵר for MT. לי אמר Luzzatto, Il profeta

[illegible]

[illegible]

3) Duhm's emendation. MT. עדיו יבוא.

(4) On the mystic element contained in 44,24;45,25 see H. [illegible], l.c. p. 136.137.

Jeremiah.

41. Jer. 3, vv. 14–18.

The passage, [illegible]

establishment of the ideal Zion toward which the heathen nations

look, interrupts the context. We would at least expect that the

[illegible] ZAW. [illegible]
[illegible] p. 34ff. [illegible]
p. 3ff. H. A. Poels. Examen critique de l'histoire du Sanctuaire de l'Arche. Leide. 1897.

repentance of the people are mentioned before the announcement of the restoration. The proper continuation of v.13 is v.19 for, as the [illegible] [1] [illegible],

found in the thought of v.13,[2] while between v.19 & v.18 no connection can be traced. Similarly v.14 f has no organic connection with the preceding vv.12,13 where Ephraim alone is addressed. Vv.14 f. however, speak of Israel as including Judah and Ephraim.

Further, as Kuenen observes,[3] the verses can only have been written after the destruction of Jerusalem (586) while the surrounding prophecies refer to the time of Josiah (639-609.) v.14 would contradict v.16 a where it is stated that the holy land will gradually be filled again by the returning Israelites, if v.14 would [illegible] understood to imply that Zion was yet inhabited. v.15 pre

[illegible]

Similarly the call of the people for the ark of JHWH* points to the

[illegible]

[illegible]

[illegible] been lost at an earlier time, the priests would hardly

[illegible]

* [illegible] Leipzig 1890 p. [illegible] [illegible] Giesebrecht [illegible] [illegible] ZATW 1891 XI [illegible] [illegible] XLII [illegible]

destruction of the Temple there was no possibility of [illegible]
the [illegible] cf. [illegible] see p. 137.
[illegible]
Exile." It seems doubtful whether the passage owes its
[illegible] to Jeremiah.

[illegible]
Giesebrecht emend. In v.17.b the phrase ולא ילכו עוד אחרי
שררות לבם הרע which Jeremiah employs in speaking of the
stubbornness of Israel[5] is used of the gentiles: but Jeremiah nowhere
ascribes stubbornness of heart to the gentiles. Similarly the expression
[illegible]
[illegible]
[illegible]
agree with the mind of the prophet as we know [illegible]
from his genuine writings. It is a conception [illegible]
in the post-Exilic era cf. Ez. 48.35 Is. 60.1 62.1, Joel 4.17.
The same is true of the conception that the gentiles will
[illegible] to worship at Jerusalem. cf. Mic. 4,1 (Is 60)
[illegible] 6 1. The addition of the LXX to v.18 καὶ ἀπὸ πασῶν

τῶν ἐθνῶν is perfectly intelligible from the standpoint of a

[illegible]

apocalyptic literature. Jes. Sir. 33,13. Baruch 4,36. 5,5 ff. 2 Macc. 2,18.
Ps. of Sol. 11. Enoch, 90, 33; the conclusion of the Apoc. of Baruch.*

But if the authenticity of vv. 17, 18. is admitted to be doubtful, the genuineness of the preceding verses also becomes questionable. v. 16. cannot form the conclusion of the section, the thought is [illegible]

[illegible]

[illegible] account of the נאם יהוה, as the conclusion of the prophecy; but to close the reading of the prophecy with [illegible]'s reproach [illegible]

v. 13. reads: אך דעי עונך כי ביהוה אלהיך פשעת ותפזרי
את דרכיך לזרים תחת כל עץ רענן ובקולי לא
שמעת[6] נאם יהוה׃

[illegible]

* [illegible]

green tree, and hast not obeyed my voice, says[1] Yhwh.

1) ZAT 1884, p. 152.

2) [illegible]

Rothstein-Kautzsch, H. Grätz, Emend. 1892, I. 40. Smend Alttest. Relig.g. 1893, p. 237. Stade followed by Cornill in Paul Haupt's SBOT, The Book of Jeremiah in Hebrew, Leipz. 1895. [illegible] 1:1? in 1:5 but see Giesebrecht in loc. p. 205.

3) Kuenen, Onderz. II p. 72.

4) Theodoret, Ed. Migne 1864, II, p. 522 believes v. 15, "and I will give you shepherds according to my heart" to refer to Zerubbabel and Joshua. – 5) cf. 7,24; 9,13; 11,8; 13,10; 16,12; 18,12; 23,17.

6) שמעתה LXX: M. שמעתם.

42. Jer. 4, v. 27; 5, v. 10b, 18.

In Jer. chapt. 4, v. 27. we read as the end of a section:

כי כה אמר יהוה שממה תהיה כל הארץ וכלה

[illegible]

In the foregoing prophecy the prophet [illegible] by exhorting the men of Judah and Jerusalem to a complete change of heart and mind, lest the judgment of JHVH overtake them like an inextinguishable fire (3.4). Soon he sees the scourge of God appearing in the north and he calls upon them to seek protection behind the walls of the fortified cities [illegible] [illegible] towards JHVH. Now JHVH has pronounced sentence upon them, [illegible] the devastating [illegible] approach against the cities of Judah. [illegible] repentance can rescue Jerusalem. [illegible] Like blind men they rush into their destruction (11 ff.). [illegible] ment take its course.** The fertile land becomes a dreary desert; the cities are destroyed. No man [illegible]

* [illegible] shall be [illegible] – but I will not make a full end. ** [illegible] Chaos myth [illegible] Gunkel, Schöpfung u. Chaos. pp 138. 139.

vine seems to be seen all around, 21.7. It seems impossible to express the complete destruction of Judah in clearer and more emphatic terms than is done in vv. 21-27.

[illegible]

[illegible] אישה [illegible] [illegible] והיה [illegible] הארץ

[illegible]

[illegible] [illegible] וחשך השמים ממעל [illegible]

[illegible] [illegible] עשיתי [illegible] [illegible] ולא אשוב

ממנה. [illegible]

above is obscured because I have said it and will not

[illegible]

from it. The description of 1.28 and the angry tone

[illegible]

the announcement of divine mercy. ולא כלה can [illegible]

[illegible]

[illegible]

p. 348, interprets וכלה לא אעשה "nondum ea poena

[illegible]

p. 227, who translates "und ich werde kein Ende machen

[illegible]

כלה עשה which requires the sense of „to exterminate" cf. Jer. 5,10, 5,18; 46,28; Nah. 1,8 9; Is. 10,23. Zeph. 1,18. Ez 11,13; 20,17. 30,11. Neh. 9,31.

The passage is foreign to the context.

[illegible]

they do not harmonize with the context in which they stand. In v. 10 JHVH calls upon the appointed ministers of judgment

[illegible]

right, "Shall I not punish such men is the oracle of JHVH,

[illegible]

[illegible]

[illegible] הנה, [illegible]

[illegible]

a connection v. 10b וכלה אל-תעשו, besides making the transition from the first half to the second half of the verse

[illegible]

[illegible]

The same is true of v. 18: וגם בימים ההמה נאם יהוה

[illegible]

p. 69, l. 18 [Lev 27,28. Num. 18,14)

לא אעשה אתכם כלה׃

which follows after the dark picture of the cruel invader who will desolate the land, slaying its inhabitants, and is [illegible].

It is objected that the prophet never contemplates the absolute destruction of Israel. Commentators compare Jer. 30,11 [illegible] 17 [illegible]. But these passages, conceived in the spirit of Levit. 26,44; ch. 9,31; can hardly be authentic. By the side of nu- [illegible] without distinction between the just and the unjust, the [illegible] 5,14,17; 6,2; [illegible] 7,20; 9,14,15; 10,22; 12,15; 13,10,14; 14,12. 15,5,7; 15,[illegible] [illegible] 32,24; 36,27; 38,2; 42,17,22; 44,12; 18-27. The belief [illegible] that the wrath of [illegible] will annihilate [illegible]

one and the hope of the preservation of the state cannot exist side by side in the same mind. 11:4, 27; 5, 10b, 18 must, therefore, be stricken out as not authentic.[3] They seem [illegible] [illegible] conclusion of liturgical sections. [illegible] to emphasize that the exile does not annihilate, does not [illegible] the close of a liturgical section does not always accord with the end of the section according to its natural sense.

1) I know this from [illegible], Der Prophet Jeremia [illegible]

2) שָׁרוֹתֶיהָ possibly corr. LXX ἐπὶ τοὺς προμαχῶνας Aq. ἐπὶ τὰ τεί-χη. Graf: שָׁרוֹת = שׁוּרוֹת. Grätz Emend. I p. 41 would read בְּשַׁדְמוֹתֶיהָ [illegible] from [illegible]

3) [illegible] p. 153.

43. <u>Jer. 16, vv. 14, 15.</u>

לכן הנה ימים באים נאם יהוה ולא יאמר עוד חי־יהוה
אשר העלה את־בני ישראל מארץ מצרים כי אם־חי־יהוה
אשר העלה את־בני ישראל מארץ צפון ומכל הארצות
אשר הדיחם שמה והשבתים על־אדמתם אשר נתתי לאבותם:

Thereupon behold, days are coming, says JHH when it shall no more be said
[illegible] Israelites [illegible]
[illegible] Israelites [illegible]
[illegible]
driven them: I will bring them again into [illegible]
to their fathers

These verses which are repeated with slight variations in chapter 23 vv. 7. 8. are a later interpolation and have been recognized as such by [illegible] all the versions they are decidedly foreign to the context (against Graf) Their comforting character is unmistakable,[3] while both the verses preceding and following preach JHH's inexorable judgment on Judah. That the following 16:16 ff have no reference

to the return from the exile promised in vv.14,15 may be seen from vv.17.ᵇ 18. לא נצפן עונם מנגד עיני: ושלמתי משנה
עונם וחטאתם על חללם את ארצי בנבלת שקוציהם
ותועבותיהם מלאו את נחלתי:

"[illegible] their guilt and sin, because they have defiled my land with the carrion of their idols and have filled mine inheritance with their abominations." Kuenen believes the verses to be a marginal gloss which has crept into the text. The contrast, however, in which they stand with the preceding threats rather points to an intentional interpolation. Its purpose seems to be to turn the mind of the reader or hearer from the thought, most repulsive to a pious Jew, contained in v.13:

והטלתי אתכם מעל הארץ הזאת אל הארץ אשר
לא ידעתם אתם ואבתיכם ועבדתם שם את
אלהים אחרים יומם ולילה אשר לא אתן לכם חנינה:

I will cast you out of this land into the land unknown to you and to your fathers that there ye may serve other Gods day and night; — since I will show you no mercy.

to the remembrance of JHVH's delivering grace. In this manner a fitting conclusion was obtained for the reading of the prophecy in public worship.

1) comp. No 22.

2) [illegible]. I, p. 387, 17. [illegible] [illegible] [illegible] [illegible] [illegible] König [illegible], p. 337. [illegible] I, p. 5[illegible].

3) The opposite view is defended by Rosenmüller, Scholia in V.T. VIII, (1826–27) in loc. and Ferd. Hitzig, Der Prophet Jeremia, (1841,) p. 130.

4) ראשונה is om. by LXX and seems to be a later harmonistic insertion pointing back to v. 14.

44. Jer. 20 v. 13. chapt. 1 v. 10c.

שירו ליהוה הללו את־יהוה כי הציל את־נפש אביון
מיד מרעים׃

Sing unto JHVH, praise ye JHVH, f. He has rescued the life of the poor from the hands of the evildoers.

In Jer. 20 v. 9 ff. we read a violent outburst of deep emotion [illegible]. He has not been able to resist the call of JHVH - and [illegible]

v. 13. אראה נקמתך מהם

[illegible] JHVH for accomplished deliverance, has no place and must be eliminated from the context.[1] A phrase like the one of Graf: [illegible]

establish [illegible] of the verse. For immediately after the "Siegesausruf" - if with Graf, Hitzig, Orelli, Giesebrecht, [illegible] prophet curses the day of his birth. If, however, v. 14. 18. are [illegible], with Bultigant & Ewald, followed by Cornill [illegible]

before 1,7-19, then 1,19 forms a sufficient conclusion and no further verse is required. The appendix appears to be due to the desire to avoid concluding with the call for the revenge of Elohim who sees the reins and the heart".

In this connection it may also be asked whether the words לבנות ולנטוע "to build and to plant" which are wanting in the Codex Alexandrinus, and refer to chapters 30-33 unauthentic[1] are not a later addition to Jer. I,10: ראה הפקדתיך היום הזה על־הגוים ועל־הממלכות לנתוש ולנתוץ ולהאביד ולהרוס: See I set thee in charge this day over the nations and over the kingdoms to pluck up and to break down, to destroy and to overthrow[*] and due to the feeling which gave rise to the appendix זרע קדש מצבתה to Is. 6,13.

[1] So also Cornill. See his Critical Notes on Jeremiah in Paul Haupt's SBOT, p. 63. Graetz. Em. I, 52.

[2] Der Proph. Jer. p. 282. Similarly Jerome in [illegible] "Dominum laudat in spiritu et se de manu [illegible]".

* See also on this verse and the whole call of Jeremiah 1,4-10, [illegible] Winckler, [illegible] p. 113.

3) Wilatke, [illegible] p. 636. [illegible] 239 ff. Stade, Gesch. I, 647, sekundär K. 30. 31". [illegible] comp. Giesebrecht, Jerem. in W. Nowack's Handkommentar, 1893, Anhang p. 267 f. Bertholet, [illegible] Isr. u. Jud. z. d. Fremden p. 114.

45. Jer. 27. v. 22b.

In chapter 27 [illegible] ff. Jeremiah warns the people not to [illegible] [illegible] the [illegible] of the false prophets, [illegible] the [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] remaining vessels" be carried the same way, for [illegible] has threatened that the rest of the vessels left in the city shall [illegible] [illegible] [illegible] [illegible] [illegible] "[illegible] they shall be," the prophet concludes, "until the day that I visit them saith [illegible], then will I bring them up and restore them to this place." עד יום פקדי אתם נאם יהוה והעליתים והשיבתים אל המקום הזה :

[illegible] more directly inconsistent with [illegible] being of Jeremiah than the prediction put into Jeremiah's mouth in 33:22, [illegible] the restoration of the [illegible] of the Temple. The prophet [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] to the people when they [illegible] They may eat their burnt offerings as well as the other sacrifices [illegible] to the people who followed them, the Temple and the [illegible] vessels were all in all. To [illegible] such they were less than nothing.

W. R. Smith. Moreover this prediction, says W. R. Smith,[2] in the mouth of the prophet is not only false but also palpably [illegible] [illegible] were carried to Babylon, they were not, and [illegible] [illegible] masses entire across the mountains and deserts that [illegible]

Could not reach Jerusalem in any other form.

The words are wanting in the Septuagint which throughout the prophecy has a simpler, more natural, and more forcible text. It is not to be thought that a later copyist added [illegible] and force to the prophecy by pruning the prolixities of the original text. Jeremiah is no mean orator and author, and the prolixities are much more in the wearisome style of the later [illegible]

[illegible]

notissimis rebus cum actualibus disserentem; qui ut ab iis [illegible]

[illegible]

[illegible]

[illegible]

Giesebrecht[4]'s objection that v22b cannot be a later addition, because the vessels were never returned, is [illegible]

[illegible]

[illegible]

[illegible]

the reading of the prophecy in the synagogue with the [illegible]

[illegible] of the post-Exilic period would be delivered into the hand of the Gentiles: 122 reads: בבלה יובאו נאם יהוה.

1) Jer. 33 vv 14–26 where it is predicted that the Levitical priesthood and its sacrifices shall be perpetual as the [illegible] of day and night, is wanting in the Sept. and is certainly not [illegible]

[illegible]

2nd ed. New York 1892 p. 107. Smend Alt. Relig. p 243. Giesebrecht p. 183 f. Cornill, Critical Notes on Jer. in Haupt's SBOT p 65. See also Kuenen Onderz II §54 n. 21 p 206.

2) W. R. Smith OTJC. p. 106

3) [illegible]

[illegible]

Carolus Movers. Hamburg: 1837. apud Fridericum Perthes p. 29. The text of the LXX is preferred also by F. Hitzig, [illegible]

W. R. Smith OT. J. C. 2nd ed. p 104; Cornill, Crit. Notes on Jer. in P. Haupt's SBOT. p 71. The Masoretic text is defended by [illegible]
[illegible]
4) Kommentar. in loc.

46. Jer. 29 vv 10–15.

A further Euphemistic appendix seems to be met with in chapt. 29. [illegible]
[illegible]
[illegible] home (5-7), and warns them not to give ear to their prophets and to their own dreams of restoration (8-9). כי בשקר הם נבאים לכם׃ בשמי לא שלחתים נאם יהוה׃
For they ... your prophets in Babylonia, prophesy deceitfully in my name, I have not [illegible]
[illegible]

unto seventy years. YHWH will fulfill "his kind promise" and bring the exiles back to Jerusalem. His thoughts towards them are not thoughts of ruin but of salvation. He will gather them from all the nations and all the places where they have been scattered. They will be His obedient people, and He will be their helpful God.[3]

It may well be doubted whether Jeremiah could have written these words, after he had just denounced the prophets of salvation as lying prophets. Houbigant, in his Notae criticae in universos Veteris Testamenti libros I, p. 471f., has rightly observed that the proper continuation of v. 9 is not v. 10 but rather v. 15: "non solo ipsos non breviredituros, sed illos etiam qui Jerusalem manserunt, perituros, et opprobrio fore apud [apud] omnes gentes." Moreover, the "seventy years for Babel" which, like the 40 years of Ez. 29,11, are usually regarded by critics as a round number,[4] corresponding in sense to phrases like: באחרית הימים (Jer. 30,24; 48,47; 49,39 or אחרי כן 46,26; 49,6; or הנה ימים באים 33,14; 9,24; 16,14; 30,3; 31,38; 23,7; 31,27. 31,31; [all doubtful passages] are intelligible on the basis of chapt. 25 vv 11-12. But [illegible] 11-12 [illegible] 25 are not by the hand of Jeremiah, as has been shown by Friedmann, ZATW

1888 p 187[3]; cf also 27,7 a later insertion; Similarly the expression הקימותי את דברי הטוב occurs again in the ungenuine passage 33,14 [illegible]

[illegible]

[illegible] אחרית ותקוה [illegible]

Messianic hope compare: ויש תקוה לאחריתך 31,17 (post-Exil). תקוה

hope occurs only in Exilic and post-Exilic literature. Ez 37,11.

[illegible]

23; 19,18; 23,18; Zech 9,12; Job 5,16; 7,6; 8,13; 6,8; 11,18; 14,7;-

[illegible] שבית שוב 14 [illegible] 14 [illegible]

it seems, more than the first Babylonian captivity. The dispersion

[illegible]

[illegible]

[illegible]

[illegible]

as having been written by Jeremiah. It appears to owe

[illegible]

[illegible]

would make on the pious worshipping Jew, [illegible]

[illegible] to [illegible] and of his ancestors.

1) F. Schwally ZATW. 1888 p. 182.

2) [illegible] Gesch. d. Hebr. p. 329 f. Wellhausen, Isr. u. Jüd. Gesch. p. 100 f.

3) See R. Smend, Altt. Religg. p. 242 n. 1.

5) Schwally is followed by Cornill, Giesebrecht, Grätz. [illegible] all modern critics are of opinion that the original prophecy has here (v 11-14) been expanded by a writer, who had the entire book (including c 50-51 to which v 13 alludes) before him, [illegible] purpose of emphasizing the judgment [illegible] upon Babylon ultimately" Driver. Introd. 4th ed. p. 260.

4) But comp. Lagarde, Mittheil. II p. 378: die 70 Jahre Exil: von dem Aufhören des Opferfeuers 586 bis zu dem [illegible].

47. Jer. 48 v 47; 49 v 6, 39.

At the conclusion of the oracle against the Ammonites,* Jer. 49 v 6 we read: ואחרי כן אשיב את שבות בני עמון נ״י

* On the history of Ammon and Moab see especially H. Winckler Gesch. Is. I pp. 203-210; 213-216.

Similarly 49.39 at the close of the prophecy against Elam:

באחרית הימים אשוב את שבית[y] עילם* נאם יהוה ;

The verses give rise to the most serious suspicions. Not only [illegible]

[illegible]

[illegible]:

הנני מביא עליך פחד נאם אדני יהוה צבאות מכל סביביך 49.5,

ונדחתם איש לפניו ואין מקבץ לנדד ;

Behold I bring a fear upon thee, saith the Lord GOD of hosts,

from all around thee; [illegible]

And none shall gather the fugitives. 49.5 [illegible]

והבאתי עליהם רעה את חרון אפי נאם יהוה ושלחתי אחרהם

את החרב עד כלתי אותם !

I will bring evil upon them, my fierce anger, saith the LORD and I

will send the sword after them till I have consumed them.

[illegible]

[illegible] 4.6 [illegible], [illegible]

[illegible]

Hexapla who overlooked the asterisk, and thus ascribed to

[illegible]

---

* Cf. [illegible] E-Vowel p. 14 ff. Delitzsch Paradies. p. 32 ff.
[illegible] vol. XIX. p. [illegible]

[illegible]* [illegible]

that the verses were added to the prophecies than to suppose that they were omitted by the translator.[3]

[illegible]

[illegible] ends the oracle against Moab does not form part originally [illegible] reconcilable with vv 43 and 44 where the complete annihilation of Moab is proclaimed. Compare also chapt 17, 7-12 where Moabites and Ammonites are threatened with destruction [illegible] (cf Is. 25, 10b).

[illegible] instance the same: the unwillingness to close the oracles with [illegible] feared, would smite them if not fended off by means of auspicious words.

1) So Kethib; אשיב שבות Qere. cp. Prof. Paul Haupt in Casanowicz Paronomasia in the O.T. p 80 & 153

2) Cf Erich Costa, Die Weissagungen des Propheten Jeremias [illegible]

* [illegible] Cp. arab. masara (Haupt [illegible] 78 n. 11 n 2.) assyr. (muššuru [illegible] render. contra Lagarde [illegible] I 94 P. Haupt JAOS (vol XVI) CV.

Inauguraldissertation 1895.

3) So Cornill, Smend l.c. p 205, Rothstein, Jerem. in Die hl. Schrift d. A T. herausg. von Emil Kautzsch, & others. The opposite opinion is defended by Hitzig, Kuenen II § 56.9 b. 221.

Ezekiel.

48. Ez. 16 v 42 b.

וסרה קנאתי ממך ושקטתי ולא אכעס עוד!

And my wrath [illegible]

angry no more.

The passage occurs in all the versions, nevertheless it can hardly be attributed to Ezekiel. Not only does the language give rise to suspicion, but the verse which can only be understood, with [illegible]

of comforting assurance is out of place, interrupting the con[illegible]* [illegible]

I will set mine anger rest upon thee! (43:

* So also Toy, Critical notes [illegible]

יען אשר לא זכרת את ימי נעוריך ותרגזי[2] לי בכל
אלה וגם אני הא דרכך ראשך[2] נתתי נאם יהוה׃

Because thou hast not remembered the days of thy youth but hast angered me in all these things therefore I will recompense thy way upon thy head[3] says: "[illegible]" is unintelligible if v 42 preceded it. Such a promise, says Cornill, as is given in v 42 b "kommt hier zu frühe; sie tritt erst v 59 ff und da sehr gedämpft auf." It has evidently been added because people recoiled from the ominous חמתי בך והנחותי of v 42 a. Comp. the euphemistic, antinomous insertion Jer. 4, 27 a, 5, 10 a 17. (No 42)

1) Das Buch des Propheten Ezechiel, [illegible] von Carl Heinrich Cornill, Leipzig 1886 p. 268.
Karl Siegfried Der Proph. Hesekiel übersetzt in the [illegible] work of E. Kautzsch. Beilagen p 51. R. Smend, 2nd ed. of the Commentary on Ezek. by F. Hitzig in the Kg. Exeg. Hand- [illegible]
in the Marti series. Kurz. Hand-Com. z. A. T. 1897 [illegible].
2) ותרגזי [illegible] LXX. Targ. [illegible] : Ab. ותרגזי [illegible] ראשך Cornill [illegible] v. 6. ראש.   3) i.e. requite thee

49. Ez. 14 v11c

והיו לי לעם ואני אהיה להם לאלהים נאֻם יה'

They shall be my people, and I will be their God, says JHVH.

The formula occurs again in Ez 11.20; 37 23, 27 b cf Jer. 24, 7; 31, 33)

[illegible]

[illegible] - a sufficient and natural, although not very pleasant, [illegible]

[illegible]

[illegible]

[illegible]

people's inquiries : והנביא כי פֻתֶה יפתה ודבר דבר

אני יהוה פתיתי את הנביא ההוא ונטיתי את ידי עליו

והשמדתיו מתוך עמי ישראל ונשאו עונם כעון הדרש

כעון הנביא יהיה למען לא יתעו עוד בית ישראל מאחרי

ולא יטמאו עוד בכל פשעיהם :

If the prophet be enticed and speak a thing then I, JHVH have enticed that prophet, and I will stretch out my hand [illegible]

[illegible]

They shall bear the punishment of their guilt : as the [illegible]

punishment of the inquirer, so the punishment of the prophet: that the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions."

[illegible]

the word of evil import פשע. To avoid, however, [illegible]

[illegible]

appears to have been added. Compare Ez. 19, 15 [illegible] [illegible] 12.14.

1) On the Name of God in Ezekiel see Cornill, Das Buch des Proph. Ezechiel p. 172.

50. Ez. 21, 32 b.

עד בוא אשר לו המשפט ונתתיו׃

– till he come who has the right to them, and I give them to him.

[illegible] 21, 1 ff. [illegible] the prophet [illegible]

is the word of JHVH against the sanctuary, against Jerusalem, and the whole land of Israel. JHVH will draw his sword to cut off from Israel both the wicked and the

righteous v. 8). In v. 10-17 the sword is represented as [illegible] against all flesh from the Southland to the North". Nebuchadnezzar has started out against Judah and Ammon to punish them for their rebellion 18-23). His march will first be directed against Jerusalem. The faithlessness of the unworthy Zedekiah [illegible]

[illegible]

עוה עוה אשימנה אוי לה כזאת תהיה:

[illegible]

[illegible] עד בוא אשר

ונתתיו המשפט [illegible]

[illegible]

[illegible] J [illegible]

added in order to ward off the evil consequences which the preceding threatenings might bring upon the readers and [illegible]

[illegible]

Grotius refers it to Zerubbabel.

one in origin to a scribe of the school of Ezekiel.

1) cf. E. Meyer. Gesch. d. Alt. § 495, p. 593. Stade, G. d. V. I. v. I p. 689. Kittel, G. d. Hebr. p. 331. Wellhausen, Isr. u. jüd. Gesch.* p. 100 f. A Klostermann, G. d. V. I. p. 209. Winckler l. c. p. 312

2) So Cornill acc. to LXX ἀνδρὶ αὐτῇ τοιαύτῃ ἔσται.

[illegible]

[illegible]

[illegible]

51. Ez. 28, vv. 24–26.

At the close of chapter 28 of Ezekiel we read, as the conclusion of the oracle against Sidon, a promise of the future restoration of Israel to the land of their ancestors, where they will live in security and prosperity.

This prophecy, [illegible]

seems to me doubtful as to its having been written in Ezekiel. The position which it occupies between the [illegible] passages [illegible]

[illegible] 231 ff.

-ny Kliefoth." It is made up of expressions used by Ezekiel: 1.25a = 20,41; 25b = 37,25; 1.26 = 34,27; 38,8; 39,26 [illegible] 9,14, 36,5 etc. 1.24c, 26c, "They shall know that I am YHWH" occurs over 50 times in Ez. Comp. in P. Ex. 6,7; 7,5; 14,4,8; 16,12; 29,46; cf 31,13b (H) occasionally, besides Ex. 10,2; 1 Ki. 20.13,28; Is. 49,23 26; 60,16, Joel 3.17.

But the tone of the oracle is very different from Ezekiel's genuine prophecies of restoration: 6,8-10; 11,17-21; 16,60-63; 17,22-24; 20,39-44; 37,15; [illegible]. Ezekiel never forgets to remind his co-religionists that it is by YHWH's free grace that they will be restored and that their sins and hardheartedness they have deserved a quite different fate.[2] "I do not do this for your sake, O house of Israel, but for my holy name's sake which ye have profaned among the heathen, whither ye went" 36,22. [illegible] appended [illegible] of the first half of the oracles [illegible] making them suitable to be read in the [illegible]. After the second half [illegible] the [illegible] of the Messianic kingdom.

[1] Das Buch Ezechiel's übersetzt und erklärt von Th. Fr. Detlev Kliefoth (1864–65.) in loc.

2) Cp. Smend Ezechiel 16,60-63 p.105; also Cornill ad 16.42 p.268.

Hosea.

52. Hos. 3. v. 5.

אחר ישבו בני ישראל ובקשו את יהוה אלהיהם ואת דויד
מלכם ופחדו אל יהוה ואל טובו באחרית הימים׃

Afterward the Israelites will turn and seek YHWH, their God, and David, their king, and shall fear YHWH and his goodness in the [illegible].

The verse has all the appearance of being a later addition to the parable of Hos. 3. The prophet states in the parable that YHWH, by destroying the state and the ordinances of worship, will sever all intercourse, not only between Israel and her paramours, [illegible]

[illegible]

[illegible]ture up his faithless wife whom he has bought back out of a shameful and servile condition; but does not admit to the relation of marriage[1]: ימים רבים ישבו בני ישראל אין מלך ואין שר ואין זבח ואין מצבה ואין אפוד ותרפים: [illegible] without prince, without [illegible] and without [illegible], without ephod and teraphim." 1 5 [illegible] parable. Besides in its phraseology it bears marks which have their parallels in [illegible] only. פחד means in Deut. 28, 66; Jer. 36,16 (cf. [illegible] J) 33,9,14; [illegible] [illegible] 44,[illegible]; [illegible] 2,17, [illegible] 3,24. [illegible] 14,5; 27,[illegible] 53,[illegible]; [illegible] [illegible] [illegible] [illegible] 145 [illegible] דוד.[2] The phrase באחרית הימים,* the [illegible] the coming of the Messianic age, is not met with in [illegible] Exilic literature, but occurs for the first time in Ezekiel's prophecy [illegible] 38, 16.[4] [illegible]

* "[illegible] תולדות [illegible] des [illegible] auf [illegible] als [illegible] der [illegible] [illegible] [illegible] [illegible] das [illegible] [illegible] [illegible] באחרית הימים der Prophetie [illegible]" [illegible]

of the phrase in Hos. 3 v 5 to the Messianic age, King David being the Messiah, must be acknowledged. So the Targum which reads: בתר כן יתובון בני ישראל ויתבעון ית פולחנא דיהוה אלההון וישתמעון למשיחא בר דוד מלכהון ויתנהון לפולחנא דיהוה וסגי טוביה דייתי להון בסוף יומיא:

Afterward the Israelites will return and seek the service of YHWH. They will devote themselves obedient to the Messiah the Son of David their king, and devote themselves to the worship of YHWH, and ... to the ... in the end of days. That דוד is the name of the Messiah ... only, since Ezekiel. cf Ez. 34, 23, 24; 37, 24. [6]

Ewald[7], Hitzig[7], Wünsche[7] and others rejecting the Messianic interpretation, see here the prophet's announcement of the return of northern Israel to the Davidic dynasty. This implies that Hosea did not acknowledge the legitimacy of the Northern Kingdom but recognized that of the South ..., looking on the secession from the house of David one of the chief sins of Israel.

It may however well be doubted that the prophet saw in the ...

against the house of David an apostasy from Yahweh. It would seem more probable that he also, with his predecessors who never dreamed of a return of Ephraim to the yoke, and as in the days of the first Jeroboam, would see in the rebellion against the house of David under Rehoboam a renunciation of foreign [illegible] Yahweh and the old religion.[8] It must not be forgotten, as Volz has remarked, that the prophet was a Northern Israelite & the [illegible] naturally a [illegible].[9] [illegible] passages in [illegible] [illegible]. [illegible] nothing in the historical situation of this time, which seems to justify such a remarkable preference for the Southern Kingdom as over against the Northern Kingdom, including even the desire for a return to the Davidic dynasty. Moreover, v.4 which im[illegible] [illegible][11] [illegible] one dynasty however excellent it might be, was the special desire of the prophet of Hosea I–III.

[illegible] be reconciled with the [illegible]

[illegible]

[illegible] He there not only contends against the con[illegible] of dynasty in the Northern Kingdom. He re[illegible] human kingship altogether. It is in his eyes an institution [illegible] hostile to God, an encroachment upon the rights of JHVH, just as much as the worship of other Gods besides (JHVH [illegible] [illegible]). 12

[illegible]

[illegible] or the whole verse is ungenuine (Stark, Marti, [illegible]).

The verse appears to have been added so as not to close the prophecy with JHVH's threat of the entire destruction of the religious order of the nation. The threat of isolation from all according to [illegible]: "The Israelites shall abide many days without king and without prince without sacrifice and without [illegible] [illegible]" [illegible]

[illegible]

[illegible]

12. Geiger Urschrift [illegible] p. 120.

1) v. 3ᶜ אליך ואם־אני suppl. אבוא לא. Ibn Ezra, [illegible].

2) Comp. G. R. Smith, The prophets of Israel and their place in history to the close of the 8th cent. b. Chr. 2nd ed. 1895 [illegible].

3) Codex Babylonicus Petropolitanus (Prophetarum posteriorum ed. H. Strack, Petersburg & Leipzig 1876,) has דוד. — cf. ZAT. 1891, p. 127.

4) See Willy Staerk, der Gebrauch der Wendung [illegible]

5) So also most Jewish Commentators, Ibn Ezra, Rashi, Kamchi etc; Cyrill (ed. Migne Tom IV. Col. 107ff); [illegible] II. 157ff) think of Zerubbabel. Jerome, Vallarsi, ed. alt. vol. VI. 33, "in futurum tempus 'in Christum'". The Messianic interpretation is accepted among recent critics by Staerk, [illegible].

6) Cf. Cheyne, Jewish Religious Life after the Exile, 1898, p. 96.

7) Duhm, Theologie d. Propheten Bonn 1875, p. 63. W. Nowack, Der Prophet Hosea, 1880, p. 471. (Nowack has now accepted the [illegible]. [illegible] II [illegible].

[illegible] 244. [illegible] 12, [illegible] 1. [illegible] 9, 11. 4. but compare № 64.

10) A number of critics, following Wellhausen, Prolegomena 2nd Ed. p. 442, regard all passages in Hosea treating of Juda as later judaistic interpolations. For it seems to me very improbable that a later Judaean scribe should have inserted passages [illegible] 5, 13; [illegible], and only have substituted the name יהודה for ישראל in 5, 12–14. Wellhausen has modified his statement in the 3d edition of his „die Kleinen Propheten" 1898, p. 99, note on Hosea 1, 7.

11) This interpretation is justified by the analogy of the parable – the intercourse with the paramours. A different opinion is set forth by Stade, Gesch. [illegible] I p. 5[illegible].

and Marti, Geschichte der Isr. Religion. [illegible] p.167.
[illegible] (Handkom. p.14) ואין שר ואין מלך seems to me to be [illegible]

12 cf. [illegible] Hexat. p.237.; Kleine Propheten, note on 10,9. Kuenen, [illegible] I p.[illegible] [illegible] XIX [illegible] p.[illegible] [illegible] p.1[illegible]. The opposite view is [illegible] by Marti [illegible] König [illegible] first establishment of regal government as an aberration of JHVH's people. See also Wellhausen, Prolegomena 4th ed p.423.[*]

53. Hos. 5,v15b – 6,3.

עד אשר יאשמו ובקשו פני בצר להם ישחרנני:
לכו ונשובה אל יהוה כי הוא טרף וירפאנו יך ויחבשנו:

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* 3d + 4th ed. 1896 p.180.

יחיינו מימים ביום השלישי יקמנו ונחיה לפניו: ונדעה נרדפה לדעת את יהוה כשחרנו כן נמצאהו ויבוא כגשם לנו כמלקוש ירוה ארץ:

– till they acknowledge their offence and seek my face; in their affliction they will seek me earnestly: 'Come, let us return to YHWH; He has torn, and will (again) heal us, He has smitten, and He will dress our wounds; after two days He will revive us, on the third day He will raise us up that we may live in His sight. Let us know, let us strive to know YHWH; as soon as we seek him we will find him. He will come to us as the rain, as the latter rain that waters the earth.'

According to some exegetes[3] the [illegible] [illegible] with [illegible] [illegible] brought about by their misery, the superficiality and inconstancy of his countrymen who [illegible] [illegible] for [illegible] [illegible] [illegible] [illegible] [illegible] their confidence in YHWH. This [illegible] although necessary to establish a connection with the preceding and following verses nevertheless [illegible] the sense of the passage. The words are [illegible]

earnest purpose to repentance. This is especially clear from the strong expressions of v.3: "נדעה נרדפו לד‴" : of Deut. 16,20 [illegible] 5. 32,15 [illegible] where the true earnestness and intense striving after JHVH cannot be mistaken. 1.2a, after two days he will revive us on the third day he will cause us up." manifests not a spirit of superficiality and lightmindedness but a firm confidence in JHVH who can do in a short time what the Assyrian (5,13) will never accomplish.

Nor can the explanation of Keil[4] and Wellhausen[4] who see in the appeal the work of the prophet strenuously endeavouring to bring his people back to the right way be accepted. The prophet would identify himself with those who have turned from JHVH, which is without analogy in the prophecy. The words ו[illegible] לכו are only intelligible if spoken by the contrite Israelites. So the passage has been understood by the LXX which before לכו adds [illegible] = [illegible] and by the Targum: "ויימרון איתו ונתוב".

The character of the passage constitutes [illegible] to

consider it a later addition. Any similar look into a better time, standing in a severe threatening speech, is prima facie more improbable than probable. Here it is especially surprising. In v.14 we are told that JHVH is to tear Ephraim and Judah in pieces — He is in terrible earnest. In v.15a His threat mounts to climax: JHVH recedes from Israel to His place, which can mean nothing else but that He leaves the people to its ruin. How is it to be reconciled with 15b where we hear that JHVH has still hopes that the people will acknowledge their guilt? Is it probably intelligible that such an earnest expression of faith and love as that in 6:1-3 should have been introduced by Hosea only to be treated by him as superficial in the following verses & if we would expect to see that JHVH has taken cognizance of this sincere change of mind on the part of the people what must it it He resumes His menaces leaving the repentance voiced by the people and the promise given, entirely out of consideration. Thus the passage stands in no

organic connection with what precedes, nor with what follows it. Moreover the confession of the people presupposes such a frame of mind on the part of the people, as is entirely different from that which the prophet elsewhere presupposes throughout his book. The thought, that Israel returns [illegible] in order to be relieved from his present distress and transported into a time of happiness, is far below the moral standard of Hosea, while it agrees with the view held later (cf. Deut. 4,30; Lev. 26,40)[5]

The strong expressions יחיינו and יקמנו in 6,2 seem to point to a distant catastrophe, the national downfall.

The linguistic character of the passage likewise supports the view of the ungenuineness of the verses.

1,5: בצר להם cf. Is. 18, [illegible]; 19,28; [illegible] 14; [illegible] 6 [illegible]

Deut. 4,30 [illegible] 25 [illegible]

[illegible] שחר [illegible]

[illegible]

[illegible] piēl [illegible]

[illegible] 21; 8 5; [illegible] 5. Is. [illegible] 8 34. [illegible]

the Polychrome Bible.

6,1. טרף in the sense of "to tear" only in two other passages Job 18,4; 16,9.
Compare also with 6,1: Deut 32,39 (R)
6,2 ידע in the metaphorical sense with ל c. inf. only here; the usual
construction is ידע אחרי; ל ידע in Job 19,28 = to persecute.
6,3 נדעה [illegible] 33,[illegible] [illegible]
instead of [illegible] [illegible]
1895, p. 90 נדעה.
In לכו ונשובה, רפא, טרף we have an accomodation to the style of
Hosea. (5,13, 14, 15a)
[illegible]
[illegible]
p. 33. [illegible] 15b and 6,3 [illegible]
vv 15b – 6,3 as not authentic. V. 15a however forms a [illegible]
effective conclusion to the preceding, and v. 4 is more natu-
rally combined with v 5. To understand with Luther and others
[illegible]
[illegible]
[illegible]

drawn from it by his own generation, a lesson such as is suggested by v. 34–35 in the didactic part p. 88. The [illegible] on an incorrect interpretation which taking v.4 in connection with v.3 understands, that the writer wanted to brand as superstition Israel's faith in God. The other explanation, that the addition is due to a writer who wished to set aside the [illegible] of the institution of public act of repentance by the religious authorities, will scarcely find acceptance.

I would suggest that we have here also an illustration of the principle which would not allow that a piece should close especially when read in public with words of evil omen.

V.14 and v.15a contain the threat of JHVH to reject Israel:
כי אנכי כשחל לאפרים וככפיר לבית יהודה אני אני
אטרף ואלך אשא ואין מציל: אלך אשובה אל מקומי.
How much the Jews shrunk from such a conclusion, is shown in a number of instances. Comp. Mal. III 24; Lam. V. 22 where the last but one verse is repeated; Is. 6, 13c 27, 12.13 [illegible] 16, 14, 15; Hos. 2, 1-3; etc.

1) [illegible] (Wellhausen) Ms. [illegible]

2) כשחרנו כן נמצאהו Giesebrecht, Btrg. [illegible] p.208 ff.:

כְּשַׁחַר נָכוֹן מֹצָאוֹ :

3) Ewald, Bunsen, de Wette, Wellhausen, Nowack, and others.

4) C. F. Keil, Kleine Propheten. Leipzig 1866, 3rd Aufl. 1888 etc.

Giesebrecht, Btrg. p.207.

5) comp No 19. p. 58.

54. Hos 6 v 11. 7 v 1a

גם יהודה שת קציר לך בשוב שבות עמי כרפאי לישראל :

Also Judah a harvest [illegible] for thee, when I [illegible] when I heal Israel.

The verse probably interrupts the connection and is absolutely inappropriate in the description of the moral corruption of Israel 6 7 ff. The only acceptable explanation is that v. 11a is a marginal gloss which has crept into the text, while v. 11b 7 1a was a pious addition designed to define the harvest of Judah in a favorable sense, and to obtain in this way an [illegible] conclusion for a liturgical pericope.

The verse is "cancelled" by Cheyne, Valeton, Nowack.

55 Hosea 10. 12.

זרעו לכם לצדקה קצרו לפי חסד נירו לכם ניר
לדרוש דעת יהוה עד יבוא פרי צדק לכם:

Sow for yourselves righteousness; reap according to love; break up your fallow ground [illegible] seeking to know [illegible] till the fruit of righteousness ~~shall~~ will be yours.

The exhortation, to strive after righteousness that the fruit of righteousness may fall to their share, has no connection with its surroundings. Hosea [illegible] the [illegible] [illegible] which will [illegible] [illegible] for the [illegible] it had [illegible], from the [illegible] without any reference to the possible [illegible] of the people. They are [illegible] represented as utterly wicked (v.15)

The ideas and phraseology of the [illegible] [illegible] give rise to suspicion.

נירו ניר occurs again in Jeremiah 4.3. "Break up your fallow ground and sow not among thorns" - נירו לכם ניר ואל-תזרעו אל-קצים. The close relation of the [illegible]

to each other is evident, and the question arises which of the [illegible][3] that Jeremiah derived the figure from Hosea. This, however, seems not probable, since in Jeremiah 4,3 we have the natural [illegible]

צדקה = חסד is found nowhere else in Hosea. In the early [illegible] the sense of forensic justice. צדק does not occur in Amos, [illegible] of heart, piety; compare the parallel נירו ניר = get you a new heart. This signification of צדק and צדקה is the common one in younger writings.[4]

12c [illegible]

The conclusion seems justified that the verse is a later addition; It is, perhaps, due to the desire to counteract the words of [illegible]

יחרש יהודה ישדד לו יעקב: "Judah must plow, Jacob must harrow." The verse may have been intended to form the clo- of a prophetical lesson.

1) ועת לדרוש את יהוה for לדרוש את דעת יהוה following LXX. [illegible] Rubens [illegible] ועתר דרשו. לפרי חסד (LXX) for פרי [illegible] ויורה [illegible] LXX [illegible] for לכי חסד [illegible]

2) See [illegible], p. 570. [illegible] [illegible] G. F. [illegible], p. 405 f. A. [illegible] [illegible] [illegible] p. 63. [illegible] Amos u. Hosea p. 73.

3) Ed. [illegible] De l'importance du [illegible] dans la critique de l'Ancien Testament, Montauban 1893, p. 42. Nowack, Der Proph. Hosea in loc.

4) comp. p. 60. [illegible]

5) See also [illegible], [illegible] Remarks upon Some Passages of the Old Testament, p. 19.

56 *Hos. 11, 11 8–11.*

איך אתנך אפרים אמגנך ישראל איך אתנך כאדמה
אשימך כצבאים נהפך עלי לבי יחד נכמרו רחמי[1] לא אעשה
חרון אפי לא אשוב לשחת אפרים כי אל אנכי ולא איש בקרבך
קדוש ולא אבוא לבער אחריך[2] אלך[3] כאריה אשאג[3] ויחרדו
בני[2] מים: יחרדו כצפור ממצרים וכיונה מארץ אשור והושבתים
על בתיהם נאם יהוה:

How could I give thee up, Ephraim, expose thee Israel?
How could I give thee up as Admah, make thee as Zeboim?
My heart is turned within me, all my compassion* is kindled,
I will not execute my fierce anger, I will not again destroy Israel, for God I am and not man, the Holy One in the midst of thee, I will not come to consume thee.
I will go and roar like a lion and my children will hasten from .... they will hasten from Egypt like birds, like doves from the land of Assyria. Then I will establish them in their houses, says YHWH.

AV. 'repentings' kindled. / Fred. [illegible] Hebr. Lang. 1853 pp. 41 [illegible] my sympathy is wholly overpowered [illegible]

R. Smend[4] has pronounced this passage as very suspicious and vv. 10 and 11 as undoubtedly ungenuine. Wellhausen [illegible] that the verses „scheinen etwas verfrüht an dieser Stelle", while others (e.g. Hitzig-Steiner, Marti) interpret them as an announcement of severe punishments. But, as the verses stand, they must rather be understood [illegible] Theiner [illegible] Duhl. OT [illegible] p. 38 Cornill (Proph. p. 53.) Nowack, as a [illegible] of the [illegible] of [illegible] Israel. נכמו רחמים in the two passages where it yet occurs [illegible] 43. 30 J [illegible] [illegible] [illegible] אף in v 8 is therefore more naturally taken as circumscribing [illegible] cf. [illegible] J [illegible], 34 J; [illegible] JE [illegible] and [illegible][5] To interpret לא [illegible]: לא אעשה חרון אפי [illegible] the sense of לא [illegible] seems impossible after v. 8c. [illegible] further borne out by v. 9b: כי אל אנכי ולא איש i.e. I will not allow myself to be carried away, like man, [illegible] mine anger.

If this is the correct interpretation, how can the prophet continue [illegible] if he himself had prophesied such a change in [illegible]

mind and relation to Isr... ? To suppose that the words were not uttered in this connection, but placed here, when he put his oracles to writing, far from removing the difficulty [illegible] closed his review with the severest words, 9,7; 15; 10,6f; 13f. Is it likely that here he should all at once have added a prophecy of salvation. [illegible] by parallel passages Is 27,13 (very late) Jer. 23,8 (post-Ex.); 32, 37 (post-Ex.); Words like "I will not again destroy Ephraim" (v.9) are more intelligible in the mouth of a man who looks [illegible] past, than if uttered by Hosea as a prediction of future Events. — The simile of the dove as the symbol of fleetness (v.11a) is especially favored in later writing. cf Is. 60,8. Ps. 55,7, [illegible] Simplicity and want of wit. — With 11b compare Jer. 32,37. נאם יהוה [illegible] the passage is not in accord with the [illegible] style of Hosea

This passage thus appears to be a later addition to the preceding prophecy[1] & very probably has been appended [illegible] the prophecy may not end with the [illegible] of [illegible] from the [illegible] that [illegible] punishment spoken of in the foregoing verses: the complete devastation of the land, and the subjugation under the king of Assyria. To [illegible] the [illegible] of a [illegible] prophecy [illegible] so that all admonitions to return to Him are in vain.

1) רחמי Theod. Pesh. Wellhausen [illegible] Ruben. M. נחומי

2) אַחֲרֶיךָ לְבָעֵר Planer, Cort, Valeton. M. אבוא בעיר. אחרי.

3) אֵלֵךְ ... אֶשְׁאַג Ruben foll. LXX πορεύσομαι. M. יֵלֵכוּ.

כאריה ישאג is a repetition of כִּי הוּא יִשְׁאַג. יִשְׁאַג & was not read by Lucian (Schuurmans Stekhoven, Ruben) בָּנַי Ruben, LXX בָּנָיו M. בָּנִים.

מִיָּם M, מַיִם LXX, מִצָּפוֹן Pesh.

4) [illegible]

5) So also Valeton, Amos u. Hosea p. 78.

6) The genuineness of the passage is doubted by R. Smend, i.e., 5b [illegible], 9a [illegible], [illegible]; but 9b 10a can scarcely be seperated from their surroundings.

57. Hos. 12 vv 4–7. 13, 14.

בבטן עקב את אחיו ובאונו שרה את אלהים: וישר אל מלאך
ויכל בכה ויתחנן לו בית אל ימצאנו ושם ידבר עמו:[1] ויהוה
אלהי הצבאות יהוה זכרו: ואתה באלהיך[1] תשוב חסד
ומשפט שמר וקוה אל אלהיך תמיד:

In the womb of his mother he supplanted his brother,
as a strong man he wrestled with God; he wrestled with a
theophany and prevailed, he wept and supplicated for favor;
at Bethel he found him and there he spoke with him; [illegible]
the God of hosts, Yahweh is his name. By the help of God thou
wilt return to thy country; so keep righteousness and justice,
and hope in thy God continually.
The prophet [illegible]
the [illegible]

with Assyria and Egypt, Israel has broken faith with Him. Therefore He will come with His judgment, requiting them for their deeds. Of this the verses 4-7, seem not to be the proper continuation. To connect it with the preceding, exegetes[3] hold that the verses are to be understood sensu malo. The prophet mentions as [illegible] the [illegible] of their ancestor, Jacob, his cunning, craft and violence to show that Israel's character has been the same from the very beginning of the nation. But this interpretation is forbidden by v.5-. The prophet cannot have meant to represent as sinful [illegible] [illegible] the blessing which Jacob obtained by weeping and supplication. The patriarchs are elsewhere always looked upon as exemplary characters in the [illegible] light of pious admiration, and nowhere is this [illegible] with the name "Israel" a derogatory sense. The passage rather seems to contain a very favorable judgment on Jacob. When yet in his mother's womb his zeal to seize upon the divine promises manifested itself. [Gen. 25.26] Through zeal and [illegible]

he has gained his priveleged position, energetically con[illegible] for the blessing of God. (Gen. 32,25 E. 28,10 E). And what is true of the ancestor, it is implied, is true also of his descendants.[3] "By the help of God thou wilt return, so [illegible] and hope on thy God continually." The passage thus concludes with a promise. Also [illegible] in ZAT 1884 p. 281 ff [illegible] to establish a connection between the preceding verses and v. 4; Jacob is represented as an example to the people; he, too, had gone astray (בבטן ע׳׳), but in distress he returned to God (באונו שרה ׳׳) who promised to accept him into his favor. But it can hardly be admitted that v. 4b is intended to [illegible] to v. 4a. [illegible] to understand both members of the verse in the same [illegible] zeal for [illegible] [illegible] 4th ed. remarks that Gen. 27,36 (JE) is excluded by עקב.

[illegible] difficult to see what the historical reminiscence, with its praise of Jacob and implicitly of

the nation, has to do with the aim of the prophecy, but to make an excursus into the past which has no connection with his preaching is scarcely in agreement with the prophet's mind. Moreover, [illegible] [illegible]

of [illegible] without any regard to vv. 4-7.

The [illegible] [illegible] [illegible] [illegible]

as to the authenticity of the passage.

The remarkable change of subject and object in v. 5. can [illegible]

[illegible]

[illegible]

[illegible] is the subject, and Jacob is the object.

אלהים and the indefinite (א)נש* seem to have been written in order to avoid the use of יהוה, which is in harmony with

[illegible]**

v. 6. is very suspicious. נכר = שם is a very late usage of [illegible]

[illegible]

[illegible]

[illegible]

v. 7 is made up of phrases current in the [illegible] [illegible]

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* See [illegible] [illegible] in the Theol. Tijdschrift 1875 [illegible] p. [illegible]

** of [illegible] [illegible] p. [illegible])

post-Exilic literature v.7 b being closely allied to the [illegible], Ps. 27,14; 37,34; 130,5.

The verses can, however, hardly be considered as a mere archaeological note added by a scholarly reader to give proof of [illegible] [illegible] nor is the explanation offered by [illegible]-wack, that vv.4 b-7 are directed against v.4 a, plausible. [illegible] suppose that [illegible] to the [illegible].* [illegible] probably the appendix [illegible] been prompted by [illegible] considerations. It is to be noticed that the foregoing v.3 [illegible] [illegible] the judgment of [illegible] [illegible] and Israel:

וריב ליהוה עם יהודה ולפקד על יעקב כדרכיו כמעלליו

ישיב לו: "JHVH has a controversy with Judah and he will punish Jacob according to his ways, [illegible] requite him according to his deeds." [illegible] the [illegible] of the prophecy in the synagogue, with [illegible] threat of JHVH's revenge, would be too ill-omened, and [illegible] were most likely added to [illegible] the [illegible] consequences which, it was feared, would otherwise smite the

* [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] JHVH bestrafen werde, verstanden habe [illegible] Einschub erklärt [illegible] 4b [illegible] ein An-

hearers.

For the same reason vv 13,14 close the haphtarah after Par. VII. The verses are out of place in their surroundings being similar in character to vv 4–7, while the preceding verse contains the following curse against idolatrous Israel:

אִם־גִּלְעָד אָוֶן אַךְ־שָׁוְא הָיוּ בַּגִּלְגָּל לַשֵּׁדִים זִבֵּחוּ גַּם
מִזְבְּחוֹתָם כְּגַלִּים עַל תַּלְמֵי שָׂדָי׃

1) עָוֹן Pes. LXX (cod A.) Aq. Sym. Theod. — Houbig. Wellhausen, Valeton, al. Al. עָוֹן.

2) Diethe, Stuck, Umbreit, Hitzig, Wellhausen, [illegible] å [illegible] sensu malo, 4 E.! sensu bono.

3) [illegible]

4) W. Nowack, Die Kleinen Propheten [illegible].

5) [illegible]

6) 9 Wellhausen, Kleine Proph. in loc. Volz, [illegible]

dieser hat dann noch die milde Abschwächung hinzugesetzt 5-6; [illegible] [illegible]

proph. p 35. W. Nowack, l.c.

7: [illegible] Th T. 1890, p. 500 (cited by Nowack) Valeton, Amos u. Hos. p. 78.

[illegible]

9: לשלים Hitzig, Wellhausen. M. שֹׁרִים

Amos.

58. Amos 4 v 13; 5 v. 8; 9, vv 5, 6.

In chapter 4, Amos begins with denouncing the cruel and frivolous women (1-3), and next asks the Israelites ironically whether their punctiliously performed ritual will save them. The more zealous they are in sacrificing [illegible] 4-5. Five times [illegible] the warning has passed unheeded: ולא שבתם עדי Therefore [illegible] judgment. This we expect to be the necessary conclusion of 2, 13 ff. 3, 11 ff. etc. We read the introductory formula:

לכן כה אעשה לך ישראל therefore thus will I do to thee O Israel, but instead of the real announcement of extermination;
[illegible]
[illegible] * According to Georg Hoffmann[1] the verses refers
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] ** [illegible]
contrast between the idol gods and JHVH.
[illegible]
[illegible]
[illegible]
work of the same writer and must be regarded as later
[illegible] [3] [illegible] [4] [illegible]
to the lyrical intermezzi celebrating JHVH as the Lord of the
universe that characterize Is. 40–66, become numerous
[illegible] [5] [illegible] 12, [illegible]
[illegible] 25, 3. Ps. 46, 7; 18, 10; 104 3, 12. JHVH's all creating power

* [illegible]
** [illegible] — Cod. [illegible] I. 186[illegible] p. 284 ff.

** On the linguistic character of P see Giesebrecht ZAW I p. 177–276. Driver, Journal of Philology xi. 201–236. Holzinger, Einleitung in den Hexateuch pp. 457 ff. and Giesebrecht's Berichtigung zu Holzinger's [illegible] Einleitung in den Hexateuch ZAW 1893 pp 309–314.
On the origin of the Pentateuch see Paul Haupt in the Journal of the American Oriental Society vol 16. p. 211. Oriental Studies of the Philadelphia Oriental Club (1888–94) p. 269 [illegible]

[illegible]

to pieces. Compare the numerous instances in the book of Job [illegible] parallel of [illegible] 1,2-4; Jer. 5,20; 31,35 f. 32,17 f. Of these the last three [illegible] cannot be compared with Amos 4,13; 5,8,9; 9,5,6. Mic. 1,2-4 [illegible] the approaching manifestation of [illegible] judgment.

The ungenuineness of the passage is further [illegible] character. ברא* in 4,13 is a characteristic expression of P.** It occurs also, it is true, in J, but in passages which with good reason may be ascribed to an editor [illegible] also [illegible] 31,22 [illegible] Deut. 4,32 Exod. [illegible]

5 [illegible]: צבאות. The earliest passages with צבאות are [illegible] cf. Is. 9,1 b. In chapt. 9 v. 5 we read ואדני יהוה הצבאות: [illegible] הצבאות [illegible] 5,27. 6,8.14;

[illegible] the question arises [illegible] has brought the mention of [illegible] into the prophecies of Amos? [illegible]

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* On the meaning of ברא see, besides the Comment. to Gen. I. 1 H. Gunkel, [illegible] Giesebrecht ZAW I p. 247. XIII. [illegible]
[illegible]

case the appeal to the [illegible] of YHWH's power is to relieve the strain of [illegible] feeling at a critical point in the argument. In chapter 5 we read the verses after YHWH's menace that if Israel will not turn to Him, „He will fall upon the house of Joseph like fire and devour it, there will be none to quench it." In the 9th chapter* the doxology follows after the prophet has emphasized the hopelessness of every effort to escape the swift [illegible] doom. [illegible] אם ילכו בשבי לפני איביהם משם אצוה את
החרב והרגתם ושמתי עיני עליהם לרעה ולא לטובה:
If they go into captivity before their enemies, thence will I command the sword, and it shall slay them: I will set mine eyes upon them for evil and not for good."
It is thus very probable that the doxologies were appended lest the reading of the prophecies close with these terrible curses.

1) Versuche zu Amos ZAT. 1883, p. 103.

2) [illegible] Duhm, die Theologie der Propheten p. [illegible]

3) [illegible]

* v. 4 [illegible] [illegible] Gunkel [illegible] p. [illegible].

feet Amos Th.T. XIV. 116–122. Stade GdV I. p. 571 u. Giesebrecht, Beitr. 19 f. Cornill, Einl. 2nd ed. § 25 p. 177* Wellhausen, [illegible] XII. 39 f. Expositor, November 1897 [illegible] p. 362. [illegible]

4) Wellhausen Prol. 2nd Ed. p. 319. 403.

5 See [illegible] p. 451, p. 465 f.

6) Onderzoek II p. 71, 6. p. 362.

7) Cf. [illegible] 1881, p. 24 f. [illegible] Cheyne Intr. p. 46. 252. Holzinger, Einl. in d. Hex. '93, p. 341.

Micah.

59. Mic. 2 vv 12, 13.

The [illegible] Micah which closes with the following verses:

אסף אאסף יעקב כלך קבץ אקבץ שארית ישראל

* 4th ed. 1896, p. 163. xx [illegible] G. A. Smith, Book of the Twelve Prophets vol. I. London, '96 p. 201 ff.

יחד אשימנו כצאן בצרה בתוך הדברו תהימנה מאדם
עלה הפרץ לפניהם פרצו ויעברו שער ויצאו בו ויעבר
מלכם לפניהם ויהוה בראשם:

"I will surely assemble all of thee O Jacob, I will surely gather the remnant of Israel. I will put them together as sheep into a fold, as a flock on the pasture: they shall become a noisy multitude of men. The breaker marches up before them; they break forth [illegible] [illegible] pass [illegible] before them and YH is at the head of them."

This promise of restoration stands in no [illegible] connection with the preceding or following prophecy in which but one tone prevails that of reproof and denunciation. Ibn Ezra, Rashi, [illegible] [illegible] [illegible] and in their effort to establish a connection have supposed the verse to be placed in the mouth of a [illegible] prophet, or illustration of a [illegible] promise of [illegible] but an example of a speech of a pseudoprophet is given in v. 11a אטף לך ליין ולשכר, and after 11b. no continuation is expected. Moreover as C P Caspari has observed, the verses

presuppose disaster which as may be seen from chapter 3 VII was never admitted by the false prophets. So much, however, is correct that Micah cannot speak in such a manner as is [illegible] 12.13

Reuss, Keil, Bruston, et al., point to Hos 1,7; 2,1-3; & 11,11, as similar abrupt transitions. But as these passages are later additions[3] their analogy points in a different direction. The verses must, likewise, be attributed to a later hand.[4] The exile and the dispersion are presupposed. Whole Israel is scattered and must first be gathered together. In plastic description the return of the exile [illegible] as a thronging multitude is described. The dispersed people is gathered into one fold. The breaker, advancing before them, forces the gate of their prison, and triumphantly the people march through the same way with Jehovah [illegible] at the head. The whole conception is that of exilic and post-exilic prophecy. As parallels may be cited Jer. 23,3, 29,14; 31,8: Deut. 30,3 ff. Ez. 11,17-20; [illegible] 52,12 54,7; 56,8; Zech. 8,8, [illegible] Especially to the

[illegible]

37,21; 38,8,12; 39,27: "The use of the phrase „the remnant"

[illegible]

[illegible]

passage. The idea that this remnant has become a

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] הגאל of Is. 59,20.

[illegible][8], König,[8] Driver[8] hold the passage to be genuine.

[illegible]

Giesebrecht remarks, if the want of connection is once admitted, it is far more probable that a passage is [illegible] genuine, than that it has been inserted in a wrong place — unless the original place can plausibly be [illegible] out. The passages to which Driver refers as proof [illegible]

[illegible]

hardly support his view in as much as they are [illegible]

probably later additions to the respective prophecies[9]; and the scattering or exile implied in Mic. 1,16; 2,4,5; 3,12. is re[illegible] [illegible] come to pass.

[illegible] the abrupt character of the passage makes it suppos[illegible]able that it originally had an independent existence. Like Isa. 4,1 (?) [illegible] in which we find it [illegible] fitting conclusion. For it may easily be imagined that [illegible] v. 11. — לו איש הלך
רוח ושקר כזב אטף לך ליין ולשכר והיה מטיף העם הזה.
If a man dealing in wind and falsehood would lie, I will prophesy to thee of wine and of strong drink — *he* would be [illegible].

Or it is also possible, as Kuenen[11] has suggested, that the original conclusion [illegible]

[1] [illegible] הַדָּבָר וְהַדָּבָר [illegible] הַדֶּבֶר — [illegible].

2/ C. F. Caspari: Über Micha den Morasthiten u. seine prophetische Schrift 1851–52 p. 123. comp. also, Nowack, Klein. Proph. in loc.

3/ comp. Nowack, Klein. Proph. in loc.; [illegible] [illegible] No 18 [illegible]; Cheyne [illegible] [illegible] ZAT [illegible] Nowack ZAT [illegible] [illegible] [illegible] [illegible] p. 44 [illegible] Wellhausen [illegible] [illegible] Cheyne in R. Smith's Prophets 2nd Ed. p XXIII.

5 comp. Wellhausen [illegible] Nowack [illegible] in loc.

6/ Beitr. z. Jes. p 37 f.

7/ See No 18.

8/ [illegible] Kleinen zwölf [illegible] [illegible] in loc. [illegible] Untersuchungen über die Textgestalt u. die Echtheit des Buches Micha [illegible] p [illegible]. König [illegible] p 32 [illegible] [illegible] p 328.

9 cf [illegible] No 18 [illegible]; Stade ZAT [illegible] 81 p. [illegible] ff. [illegible] ff. [illegible] [illegible] [illegible]

10) Riehm proposes to read: לו איש הֲלֹם רֹדֵף if there were here a man etc. LXX: לא איש רֹדֵף

11) Kuenen, Ond II §74,4 p. 374.

60. Mic 4 v 1-5

This prophecy, picturing Zion as the spiritual metropolis of the whole earth, to which pilgrims flock from far and wide to learn the ways of YHWH, follows very abruptly on the preceding prophecy, [illegible] the [illegible] of Zion; closing with the absolute announcement of the complete ruin of the temple and Mount Zion. The deep impression which this threat made on the people may be seen from Jer. 26 and it is highly improbable that such a glowing prophecy was followed by a grand vision of restoration which could only have served to frustrate the desired effect.

Moreover, as Stade has pointed out, the ideas expressed are in close relation to the prophecies of Is. 40–66 and the post-Exilic prophecy in general. Comp. also the Psalms.

The expectation of the conversion of the heathen nations[2] and the whole world to JHWH and their pilgrimage to Jerusalem, referred to nowhere else in the book, is a favorite one with Exilic and post-Exilic writers. cf. Is 56,6-7; 60; 66,23; [illegible] Jer. [illegible] Zech. [illegible]; 14,16-19; [illegible].
The important position which Jerusalem [illegible] corresponds to the position held by it in Zech. [illegible] It is represented as fighting for [illegible] against the advancing heathen nations and destroying them. A fountain of purification from sin is said to be permanently opened in Jerusalem; [illegible] Jerusalem [illegible] place: two streams issue forth from Jerusalem to water the land, which becomes a plain, with the exception of Jerusalem which is rebuilt to its former limits. The nations [illegible] to Israel's God [illegible] annually to worship Him at the feast of Tabernacles. [illegible] Mic. [illegible]; [illegible]
How different from the position which Jerusalem held in [illegible] 1-3, which [illegible] with the announcement of the

Compare also [illegible] 1892 p. [illegible] — [illegible] pp. [illegible]

complete ruin of the capital.
The section seems to presuppose prophecies like Jer. 31, 40; Ez. 17, 22; 40, 2; Is. 61, 6; 62, 12; 66, 12.
[illegible] the Temple [illegible] of the prophets [illegible]
[illegible] Ps. 25, 5, 8, 9, 14; 94, 10, 12; 119, 12, 26 etc. Is. 30, 20; 54, 13.[3)]
The prophecy of universal peace[3)] [illegible]
[illegible] [3)]
[illegible]
[illegible]
prophecy, [illegible] 19 [illegible]
p. [illegible] Introduction to the book of Is. [illegible]
[illegible] p. 148 [illegible]

The manner in which in v. 2. the forms of morality are emphasized [illegible] to the post-Deuteronomic period; [illegible] often in the Psalms; 25, 4, 9; 27, 11; 37, 34; 119, 3. 2 Chr. 17, 3 etc.
[illegible]
The divine titles אלהי יעקב (v. 2), יהוה צבאות v. 4,

occur only here in Micah, and the phrases עמים רבים, גוים רבים only in the disputed portions of the book.[4] The idyllic tone and imagery of v.4. has its closest analogies in such post-Deuteronomic passages as 2 Ki. 18,31. Lev. 26,3-5, Deut. 28,1f. (Stade). Note also the phrase [illegible]

Commentators[5] [illegible] suppose the prophecy to be derived from an older prophet, and [illegible][6] endeavours to show that Joel was this elder Prophet. Now a striking resemblance with the language and ideas of Joel is noticeable: Joel 1,[illegible]; 2,[illegible]; [illegible] 4,4. [illegible]; [illegible] 4,5; [illegible] 12; [illegible]; [illegible]; [illegible] 4,[illegible]. Joel however can hardly be regarded as a prophet [illegible] before Micah.[7]

Recent critics[8] have therefore pronounced the passage of [illegible] origin.[9] It is clearly unsuited as a postscript to the dark picture of the preceding prophecy, especially of the closing verse 12. The threat of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

v.12. reads: לכן בגללכם ציון שדה תחרש וירושלם

[illegible]

xxx Eichhorn, Einl. 2. Teil 2te vermehrte Ausg. Leipzig 1787. p. 419.

ציון תהיה והר הבית לבמות יער׃

Therefore, on your account, Zion shall be plowed as a field, and Jerusalem shall become a heap of ruins, and the mount of the Temple wooded heights.

With slight variations the passage ch. 4:1-3 occurs in Is 2,2-4, but likewise without proper connection, and following no common thread.[*] As to the relation of the two passages compare Wellhausen, [illegible] p. [illegible] [illegible] p. [illegible] Kuenen, Onderzoek. p. 318 f. [illegible] p. [illegible] Kautzsch [illegible] p. 186. Cheyne, Introd to Is. p. 9 ff. W.R. Smith, Prophets [illegible], p. [illegible][**] [illegible] [illegible] 6. [illegible] [illegible] p. [illegible] [illegible]
"Where the redactor took the passage from, is hard to say; it is certainly not his own composition." Wellhausen l.c.

1) Stade, ZAT. 1881, p. 165 f. 1884, p. 292 ...

2) Cf. Wellhausen, Prolog. 4th ed. [illegible], p. [illegible]

3) See Cheyne in Book of Is. Chronol. [illegible] p. [illegible] [illegible] — Stade ZAT. [illegible], p. [illegible]

4) cf. Stade l.c.

* [illegible]

** [illegible]

x In his „Das Alte Test. übersetzt." Reuss „regards Micah to be the true author." — Duff. OT. Theol. p. 296.

5) [illegible] Reuss,+ Robertson Smith, Driver, König, Strack.

6) [illegible] thinks that the passage had its original place before Hos. 2.1.+×

7) See Merx, Die Prophetie des Joel und ihre Ausleger, [illegible] Driver, Introd. 6th ed. p. 310ff.

8) Stade, Wellhausen, Cornill, Cheyne, (W. R. Smith, Proph. [illegible]

9) Stade thinks (l.c.) that 4,1-4 is by the same hand which wrote 4,11-5,4a. 6-14. But 4,1-4 and 4,11-14 are of too different a character to be regarded as being due to the same author. In 4,1 the nations flock to Jerusalem to be converted; in 4,14 they come to be annihilated. In 4,14 the spirit of war [illegible] 4,3 prophesies universal peace. Similarly the author of 5,6-7 gives a different judgment concerning the gentiles from the author of 4,1-4.

×+ cf. also Geschichte, vol. II. p. 97.

[illegible]

[illegible]

[illegible] geben kann: das dies irae dies illae, welches noch heute die katholische Kirche [illegible]

[illegible]

[illegible] dies irae dies illa selbst [illegible]

[illegible]
both passages is not a sufficient bond of union with the contexts are entirely different.

Zephaniah.

61. Zeph. 2 v 3.

בקשו את יהוה כל ענוי הארץ אשר משפטו פעלו בקשו
צדק בקשו ענוה אולי תסתרו ביום אף יהוה:

Seek ye JHVH, all ye pious ones of the land who do His ordinance seek ye righteousness, seek ye godliness, it may be ye shall be hid on the day of the wrath of JHVH.

In chapt. I [illegible]
JHVH"[1] as a day of judgment embracing the entire world** and in particular the idolatrous Judah and Jerusalem. "I will utterly consume everything from the ground, I will consume man and beast." So the prophecy begins, and in the same tone it closes: "He will exterminate,

swiftly exterminate all the inhabitants of the earth.[1] The [illegible] extends over the entire earth, and all efforts to escape the approaching doom will be fruitless.

This dark picture seems to be supplemented with an outlook of hope in chapt. 2, v. 3.[2] Here the prophet urges the people to seek צדק and ענוה. For the pious ones of the land may escape the threatened judgment. Schwally[3] has pointed out that the ideal of piety contained in this verse, is different from that implied in chapt 1. In chapt 1 it seems to consist in the avoidance of foreign cults and in participation in the worship of YHWH, preservation of the manners and customs of the ancestors, freedom from violence and fraud. In 2, v 3, however, no duties relating to worship are mentioned; what is set forth as the goal which the pious should strive to reach, is צדק and ענוה.[4]

Now ענוה, ready and complete submission to YHWH, and the corresponding adjective ענו, submitting to the will of YHWH,[5] do not occur in this sense in the pre-Exilic literature. In Amos 2, 7 ענו stands in parallelism [illegible]

8,4 parallel to אביון; Is 11,4 (however post-Ex.) parallel to דלים.
29,19 (but probably post-Ex.) parallel to אביוני, in each case therefore
in the sense of עני poor, needy. As to Numb. 12,3. which Baethgen,[6]
followed by Budde,[7] adduces against the argument of Schwally (l.c.: [illegible]
[illegible] &c.

ענו is met with, however, 11 times in the Psalms — always in the plural —
in the religious sense of the word. Ps. 9,19; 10,17; 22,27; 25,9(2)
[illegible]
[illegible]
[illegible]
[illegible]

ענוה occurs besides Zeph 2,3 only in Prov. and Psalms; Prov.
15,33; 18,12; 22,4; Ps. 18,36; 37,21; 45,5.

Comp.[9] [illegible]
the conception of ענוה was not foreign to pre-Exilic prophecy
but the verse, besides being doubtful as to meaning and
[illegible][10] [illegible]
seems more conclusive. Perhaps we ought to read, with

cf Deutsche Schriften, Gesammtausgabe letzter Hand. Gött. 1892. p. 368:
"Die Juden sind wie schon ihre Propheten gesagt haben ein hals-
starriges Volk." Comp. also pp. 224, 225. 226.

[illegible]

[illegible] [12]

Also it can hardly be mere accident that these religious
terms, in the sense specified, are not in use in the religious
literature of the pre-Exilic period to which the prophecies
of Zephaniah belong. One of the characteristic traits, if
not the most characteristic one (Lagarde*) of the Israelite
[illegible] [13]
[illegible]
[illegible] it in numerous places cf. Amos 4,6-11; 5,3; 6,8,13;
[illegible]
[illegible] the
[illegible]
[illegible]
[illegible]
[illegible]
[illegible] The principle [illegible]
appendix seems to be the one followed at the conclusion of the
book of Malachi. In both instances the prophecy would have
closed with the threat of the חרם.* In Malachi this [illegible]

* see p. 130

avoided by the repetition of the last but one verse. In Zeph. 1, 2 however, such an expedient was impossible owing to the [illegible] . An auspicious conclusion [illegible] appendix.

1 in the [illegible] p. 132, n. 7. [illegible] p. 144, 148, 150–152. [illegible]

2) vv. 1–2 appears to be hopelessly corrupt.

3) Schwally ZAT 1890, p. 230 ff.

4) Smend, AT Relgg. p. 233 "Damit drückt er gewiss die einseitig religiöse Bestimmtheit des Handelns aus, die [illegible]."

5) See Alfred Rahlfs, עני & ענו in den Psalmen, Göttingen '92, p. [illegible] Smend AT Relgg. p. 44[illegible] [illegible] p. 1[illegible]. Cheyne Introd. to the Book of Is. p. 64.

6) W. Bacher, ZAT 1891, p. 186 f.

7) Budde, Studien u. Kritiken 1893, p. 31[illegible]

Robertson Smith, Prophets p. [illegible] [illegible]

[illegible]

with's [illegible] [illegible] just as [illegible] = [illegible] = [illegible], Syr. 1.14 10^m. but compare

[illegible]

zu der 1889 erschienen Uebersicht über die im Aramäischen, Arabischen und Hebräischen übliche Bildung der Nomina. Gött. 1891.

[illegible]

8) [illegible] 5? [illegible]
p. 80, 81.+

9) Cornill, Einl. § 32 ff. p. 193. Budde l.c.

10) cf. B. Stade GdV.I. 634 N. Wellhausen, Kl. Proph. p. 153. See also Nowack, Kl. Proph. in loc.

11) see Rahlfs l.c. p. 77.

12) Lagarde l.c. [illegible] p. [illegible] — יבח [illegible].

13) Cf. Stade, GdVI. I 644 n. Schwally ZAT 1890, p. 230 f. Wellhausen, Kl. Proph. in loc. p. 149, 1st ed.; Cheyne, Introd. to the Book of Is. p. 55.

62. Zeph. 2, v. 11.

נורא[1] יהוה עליהם כי רזה[1] את כל[1] אלהי הארץ וישתחוו לו איש
ממקומו כל איי הגוים: **

This verse [illegible] [2] [illegible]
[illegible] v. 4 [illegible]
and Ammonite, is proclaimed, and this oracle of the destruction of the heathen is continued in vv. 12–15, v. 11. announces the worship

** YHWH makes Himself manifest (LXX) to them, for He has made lean all gods of earth that all the isles of the nations may worship Him, every man from his place.

[illegible] by all the peoples [illegible] was a [illegible] original in this connection. Moreover the thought that all the isles of the gentiles" will worship JHVH has no analogy in the pre-Exilic literature; it belongs to the sphere of thought of Deutero-Isaiah and of post-Exilic prophecy in general where it forms an integral part of the picture of the Messianic period. [illegible]

14, 16. Budde[3] observes that the verse does not agree with the elegiac rhythm in which vv.4-15 are written.

v.11 has most probably been added to form a propitious conclusion of a pericope which otherwise would have closed with the terrible curse upon the peoples; v.11 by the gentile nations.

v 10 reads: זאת להם תחת גאונם כי חרפו ויגדלו על עם יהוה צבאות: This shall they have for their haughtiness, because they have scorned and boasted against the people of JHVH Cebaoth.

1) הדודה : Buhl, foll. LXX and Pesh, reads הדאה. – הַדָּה impossible; Schwally emends הֹדָה ; הִידָה ; Grätz: יְדָרָה ; Nowack יִרִידָה

2) So Stade, GdVI. I 644 n; Smend Altt Religg. p. 233 n; Budde, Stud. u. Krit. 1893 p. 395; Nowack, Kl. Proph. in loc. Driver, Introd. 6th ed. p. 342.

3) Budde l.c.

63. Zeph. 3, vv 9.10.

Very similar in character to Zeph. 2 v 11 are verses 9 and 10 of [illegible]:

כי אז אהפך אל עמים שפה ברורה לקרא כלם
בשם יהוה לעבדו שכם אחד : מעבר לנהרי כוש
....יובלון מנחתי :

Then I will give pure lips to the nations that [illegible] all call upon the Name of JHVH to serve him [illegible] [illegible] [illegible] cf. [illegible] 15:4; [illegible]

These verses follow very abruptly, even introduced by כי, after the [illegible]

[illegible]

[illegible] with the following prophecy, [illegible] that [illegible] purified and the remnant will dwell securely in the land. The [illegible] heathen nations [illegible] being known to JHVH's people, Israel. The verse is best regarded [illegible] the close of chapter 3[illegible] to be post exilic ([illegible] and Schwally) or ascribe it to Zephaniah (Kuenen, Cornill, Giesebrecht, Budde, Driver, Nowack). The aim of the verse seems to be to turn the mind of the worshipping reader or hearer from the thought of the [illegible] of JHVH [illegible] in V.8: באש קנאתי תאכל כל־הארץ "by the [illegible] jealousy shall all the earth [illegible]", to [illegible] bracing care. The same applies if we regard, with Budde, V.8 as a marginal gloss and transpose vv. 6 and 7.

1) [illegible] עתרי בת־פוצי ?

2) Budde Stud. u. Krit. 1893, p. 395. Nowack, Kl. Propheten.

III Euphemistic Conclusions of Prophetic Books.

The Books of the Prophets close without exception with auspicious thoughts. This, however, cannot be original in every case. The propitious conclusion of the Book of Isaiah and the Book of Malachi is obtained, as is well known, by the repetition of the last but one verse. In some other instances, however, the desire of gaining a favourable close to the books appears to have [illegible] [illegible].

¹ At the conclusion of the Prophecies of Nahum where there appears to be an exception, the thought of rejoicing over the fall of the Assyrian oppressor is the prevailing one.

64. Amos, 9, vv. 8 ff.

Wellhausen[1] has recognized that the principle of euphemism under- [illegible]
[illegible]
cannot be regarded as the original conclusion of the book.[2)]
[illegible]
prophecy of Amos is a death-wail over the house of Israel:
"The virgin of Israel is fallen, she cannot rise again,
She is cast down upon the land, there is none to raise her up." 5,2
Israel's sin has brought about her doom: her want of righteousness and justice (2, 6 f. 3, 9 f. 4, 1; 5, 7 f.), her deceit in commercial
[illegible]
[illegible]
By various means YHVH has endeavored to bring Israel back
[illegible]
[illegible]
[illegible]
all in vain. After every plague the refrain returns: "Yet ye have not returned to me." (4, 6 ff.) At last YHVH's

patience ceases. He will no longer forgive them. This is his unalterable decree. (7,8; 8,2) Israel shall be entirely exterminated from the earth. Not one of them shall save himself. (9,1) JHWH does not stop with the exile, He follows them even there: though they go into captivity before their [illegible]
[illegible]
and not for good.' Thus the prophet is more than [illegible]
[illegible]
[illegible]
[illegible]
seems to give a hopeful sound, 5v4, loses its comforting [illegible]
[illegible]
[illegible] of the people.[4]

How agrees herewith the conclusion of the book, where the [illegible]
[illegible]
[illegible]
[illegible]
character of the man with whom justice stood alone

* Einleitung. 2te Aufl. '92 p. 178. n. (§25.)

everything else (cf. 5,24) if here, at the end of his book, after having mercilessly laid bare the rottenness of the [illegible] [illegible]

As Wellhausen[5] very aptly says: "Nach 9,1-4.7* kann er nicht zu einmal sagen, es sei nicht so schlimm gemeint, es würde doch alles wunderschön werden; denn er redet in jenen Versen nicht im Scherz, sondern im blutigen Ernst, er meint was er sagt. Nachdem er grade vorher alle seine früheren Drohungen weit überboten hat, kann er [illegible]

[illegible]

[illegible]

[illegible]

[illegible] the preceding prophecy.

[illegible]

[illegible]

[illegible]

[illegible]

* Amos 9, 7 [illegible]

in a sieve: the sinners will perish, the faithful will
[illegible] [illegible] separation
of the righteous from the unrighteous in the nation.
[illegible]
[illegible]
[illegible]
make no distinction between the nation and sinners in
[illegible]
as a unit without regard to the individual, cf 1,2 f. 3,1; 4,12;
5,16 f; 6,8-11; 8,2. When he makes a distinction between
[illegible]
[illegible] 5,8-12, 6,1 f. [illegible] The idea that the
[illegible] will be separated from the [illegible]
[illegible] post-exilic [illegible] cf. e.g. [illegible]
[illegible]
[illegible]
Note further the wide dispersion of Israel predicted in
[illegible]
among the nations, as the swiftly coming judgment.

[illegible]
parallel to v.9 compare Is. 11, 11, 12 etc. In v.11. the fall of
„David's booth" is not predicted, as we would expect [illegible]
[illegible] 7 [illegible]
[illegible] 8 [illegible]
That after the separation of the unjust from the just the Davidic kingdom will be restored is a thought which the post-Exilic author of Jer. 30 & 31 dilates upon.
The [illegible]
prominent feature in the pictures [illegible]
[illegible]

But what interest would an Israelite have in the prosperity of Judah? The fall of the State implied in 9,11 the devastation of the land [illegible] the promising [illegible] to Israel [illegible] are all more intelligible if viewed as written in or after the exile than from the standpoint of the time of Amos. Moreover the picture which is here drawn of the future stands in strong contrast to the prophetic [illegible] of Amos. That he having such ideas of injustice and [illegible] should have [illegible] before his [illegible] the ideal state of the future, not the restoration of justice and right, but mere material prosperity, is not conceivable. [illegible] [illegible] of the conceptions of the later period of Joel [illegible]. [illegible]

The [illegible] of this [illegible] 10 [illegible] the [illegible] [illegible] [illegible]. But the [illegible] of the [illegible] [illegible] [illegible] [illegible] [illegible] on the [illegible] of the [illegible] [illegible] [illegible] sake. The [illegible] of [illegible] [illegible] [illegible]. [illegible] [illegible] needs no conversion, but is worthy of [illegible]

a citizen of the Messianic Kingdom. This agrees ill with the deep exasperation manifested by Amos, about the moral corruption of the people. The dark background of the terrible day of יהוה 5,18. is quite different from the day of יהוה 9,8-15. which rather accords with the ideas of [illegible]. The tender tone of vv 14-15. betrays a later time when disaster had fallen upon the nation and comfort was needed more than threatening.

The affinities of language between the close of the book of Amos, and productions of the later prophets are singularly numerous and striking.

V.8 "sinful Kingdom" „ein plumper Judaismus" Wellhausen, cf. Deuteronomy [illegible] 1.4. "house of Jacob" [illegible] "house of Israel" [illegible]; cf [illegible] 5,11; [illegible] 15,[illegible]; [illegible] 3,4 (cf v.6) primarily of Northern Israel. The figure of the grain "[illegible]" as Zech. 10,9; Is. 27,12. V10. „the sinners of my people" cf Is. 1,28; 33,14. take גדר פרץ in v 11 as in Is 58,12; cf 2 Ki. 12,13; 22,6; etc. With הרסתיו compare הרסת Is. 49,19. ביום ההוא and הנה ימים באים (v.13) are late eschato-

[illegible] [illegible]. עוֹלָם [illegible] [illegible]

[illegible]

/12. [illegible] קרא שמי עליהם [illegible]

/13. מוג has its parallels more in younger writings: cf. in Hithp. [illegible]

23; Is 14,31. Amos 9,5 (post-Ex. comp. No 58) etc.

[illegible]

[illegible]

[illegible] 2 Ki. 17,[illegible] [illegible]

[illegible]

שׁוּב שְׁבוּת here used of the restoration from the

[illegible] 3.) [illegible]

[illegible]

[illegible]

[illegible] /15 [illegible]

the Exile) Jer. 24,6; 32,41. אָמַר יהוה אֱלֹהֶיךָ

[illegible]

147,12; אֱלֹהַיִךְ occurs nowhere else in Amos.

The preference for scriptio plena is also noteworthy:

x G. A. Smith op. cit. p. 195. A. Sieger, Nachgelassene Schriften IV
Berlin 1877. p. 214 (11–15)

v8 השמיד; v9 יפול; v13 חורש ,קוצר; דויד v11. comp. Eckhardt ZAT. 1893, p. 90.

The [illegible] fully justifies that Amos 9, 8–15 owes its origin to a later writer. It has been substituted for the original close of the book because it was felt to be too ill-omened.

1) J. Wellhausen, Kl. Proph. in loc. p. 94, (1st ed.) p. 96.[3]

2) So Wellhausen l.c.; [illegible] p. 18[illegible]; Cheyne, Introd. [illegible] p. 226 [illegible] Prophets [illegible] Jan. 187[illegible], p. [illegible] [illegible] [illegible] Cornill [illegible] p. 17[illegible] [illegible]

3) W. Robertson Smith, Prophets p. 122.

4) On 5, 14. see Nowack, Kl. Proph. in loc.

5) l.c. p. [illegible]

6) comp. [illegible] p. 187 f.

* Cornill now holds the verses (9 8–15) to be ungenuine cf. Einleitung 3d & 4th ed. 1896. p. 184. Cf. also his „der israelitische Prophetismus. Strassburg '94. p. 39 ff; p. 48.

7) The emendation of G. Hoffmann [illegible] Amos, ZAT. 1883, p. 125, סכות דויד הנפלת is inadmissible; see Nowack, Kl. Proph. in loc. Grotius, Annot. p. 517 [illegible]

8) comp. [illegible] I. p. 56 ff. [illegible] p. 355, p. 418. [illegible] § 67, p. 278 f. [illegible]

9) Hoffmann l. c. [illegible] the [illegible] Amos, [illegible] that Amos was poor, by no means follows from 7. v. 14.

10) l. c. p. 24.

11) [illegible] צדיק [illegible] Hoffmann l. c. [illegible] Proph. in loc. [illegible]

65. Hos. 14 vv 2–9.

For the same reason Hos. 14 2–9 appears to form the close of the Book.

After the prophet [illegible]

dreadful calamity which is to befall Israel as a punish-
ment for their sin, concluding in v 16 with the inexorableness
of [illegible] judgment: "Samaria shall [illegible] her guilt, since
she has rebelled against her God: by the sword shall they fall;
their infants shall be dashed to pieces, their women with
child shall be ripped up." 14 v. 1 we read unexpectedly an
invitation to repentance followed by the [illegible] of [illegible]
[illegible] and the favour of [illegible] [illegible]
[illegible]

[illegible] considerations [illegible] it appears to argue the
verses of Hoseanic authorship.
The first of all the [illegible] of [illegible]
14.1 and 14.2. In ideas, imagery, and language the pericope is
akin to the writings of the age, which begins with Jeremiah.
The spirituality of the tone of v.2 [illegible] is
strange if contrasted with the picture in Hos. 5 v.6.
v.2 [illegible] looks back upon the punishment as having been
executed, while in 5.5 the execution is yet in the future.
V.3 ff. the words of the repenting people have their

[illegible]

[illegible]

of sins severely castigated by Hosea, their idolatry and foreign

[illegible] Ho. [illegible]. [illegible]

intelligible in the mouth of Hosea. עַל־סוּס לֹא נִרְכָּב =

[illegible]

[illegible]

[illegible] לֹא נֹאמַר עוֹד אֱלֹהֵינוּ לְמַעֲשֵׂה יָדֵינוּ

[illegible]

בְּךָ יְרֻחַם יָתוֹם is very strange. יָתוֹם in the sense in which

[illegible]

ence in the Psalms.

[illegible]

[illegible] אֹתָם [illegible]

[illegible]

[illegible]

[illegible]

for them." Here He announces that His anger has turned from

[illegible]

comforting assurance that the anger of YHVH has turned from Israel? Or could he have uttered his hope in this form as a prophecy which will be fulfilled in the future?

A similar combination of promises on the part of YHVH and penitential prayers on that of Ephraim is given in [illegible]

[illegible]

spiritual blessings are wanting entirely.[1] This is certainly [illegible]

[illegible]

Israelites for desiring from their God nothing but physical goods. — כַּטַּל as in Prov. 19,12; Deut. 32,2. cf. also Is. 26,19. In a different sense the figure is used in Hos. 6,4. 13,3. — שושנה[2] as metaphor is met with again only in

[illegible]

cf. Ez. 17,23; Job. 8,16; 14,7; 15,30; Is. 53,2; Ps 80,12.
הוד a late expression Jer. 22,18; Is 30,30; Prov. 5,9; Zech. 10,3. Job
[illegible]

ריח as in Jer. 48,11. cf also Song of Songs 4,11.
V.8 ישבו ישבי[3] is best understood if we see in it an indication
of the Exile. (So Targ.) V.9. רענן Deut. 12,2; Jer. 11,16; 2,20;
[illegible]; Ez. 6,13; 2 Chron. [illegible]
92, 11, 15. Remarkable, as Wellhausen[4] observes, is also the
[illegible] in v. 9. [illegible]
[illegible]
[illegible]
[illegible] and finished [illegible]
[illegible].

[illegible][5] [illegible]
hesitate to admit this, must, at least, allow that it has
been "worked over" very considerably. What hinders these
[illegible]

* Victor Hehn Kulturpflanzen und Hausthiere in ihrem Übergang aus Asien nach Griechenland und Italien sowie in das übrige Europa. Historisch-linguistische Skizzen von V. Hehn. Sechste Auflage neu herausgegeben von A. Engler. Berlin 1894 pp 255 257 258.
Cf. also [illegible] Ein Beitrag zur Geschichte der Religion [illegible] der Abhandlungen der königl. Ges. d. Wiss. zu Göttingen. Gött. 1887 p. 10. — Löw Immanuel, Aram. Pflanzennamen Leipz. 81 no 323 Fr. Delitzsch [illegible] p. 35 [illegible]

dix is the consideration that Hosea must have expressed such a hope of a better future as chapt. 14 contains; his presupposition being quite different from those of [illegible] the [illegible] with [illegible] threatenings. This argument, says Cheyne[1] is inconclusive, the analysis of 14. 2–9 seems to me possible, though it may be a still later addition. Even if, therefore we conjecture that Hosea did prophesy the return of Israel to Jehovah, we have no reason for assigning a composition so late as belonging to the authorship of Hosea.[2]

The appendix has been added in order that the book may not close with the [illegible] hopelessness of escaping from the dreadful judgment of [illegible] 13.12–14.1.

[1] Comp. [illegible] 24, 1887.

2) On the שושנה see Lagarde, Mittheil. 2, 16. Armenische Studien § 1712.*

3) It is, perhaps, better to read וְיָשֻׁבוּ instead of ישבי.
(Wellhausen)

4) [illegible]

5) [illegible] XIX. [illegible] 1897, p. [illegible]. [illegible]. [illegible]. Kl. Proph. 3te Aufl. in loc.

6) Expositor, Nov. 1897, p. 363.

66 Micah 7 vv7-20

This chapt. 7 vv7-20 form the close of the Book of [Micah].

[Wellhausen] "argues" that these verses are not the proper continuation of vv1-6 but of an entirely different character presupposing quite a different situation and abruptly [illegible] [illegible], viz the moral disorder and confusion in [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] to [mistrust] YHWH is in vv7-20 the main theme." All [illegible]

[illegible]
the prophecy closes. There prevails a remarkable similarity
between [illegible] [2]
Regarding [illegible] [2] [illegible]
[illegible]
[illegible] [3] [illegible]
[illegible]
[illegible] the possession of Gilead and Basan (v.14) Such a wish
is only intelligible on the hypothesis that the Jews are dwelling
in Palestine [illegible] [4]
[illegible]
[illegible]
[illegible]
[illegible] of the diaspora to the holy land. Zech. 10:10. The [illegible]
[illegible] [3a] [illegible]
[illegible]
[illegible] 2:1 [illegible]
[illegible] [5] [illegible]
[illegible]

that of the Psalms. cf. ps. 27,9; 35,19,24; 38,17; 78,2,11; 59,6, 80,2; 103,9; 115,2 etc.

Here also the appendix appears to have been added to obtain an auspicious conclusion to the book which otherwise would have ended with the darkest description of the social condition of the nation; chapt. 7 v.6:

כי בן מנבל אב בת קמה באמה כלה בחמתה איבי איש
אנשי ביתו׃

For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own household.

It is probable that this gloomy picture was originally followed by a prophecy of the divine retribution, since [illegible] supplanted on account of its [illegible] by a piece of good augury.

1) Fleck, Einleitung, [illegible] p. [illegible] [illegible] p.145.

2) In v.20 Abraham is referred to. This is not done by the prophets before Ez. 33,24; Jer. 33,26; Is. 29,22

[illegible]
loc. p 191. — Wellhausen is followed by Cheyne, Cornill, [illegible]

3) Theodoret, [illegible]

[illegible]

[illegible] comp. Ed. Meyer, [illegible]
des Judenthums. Halle a. S. 1896 p. 114 f. 119 f.

3 b) V. Ryssel, Untersuch. u. d. Textgest. u. Echtheit d. B. [illegible]
he accepts his main thesis that the [illegible]
[illegible]

4) [illegible]
Ed. Vallarsi alt. VI. col 522, and Theodoret, l. c., the [illegible]

5) Comp. Ed. Meyer, Entsteh. d. Jud. p. 240 f. 54.

* [illegible] 4th Ed. 1896. [illegible]

67. Zeph. 3 vv 14-20

Zephaniah 3, vv 14-20 are generally recognised by recent critics as ungenuine. Not only does its buoyant tone form a marked contrast to the [illegible] of 3, vv 1-13 [illegible], but the historical situation is also entirely different from that in chapt. 1; according to Budde's rather conservative view there lie between chapter 1 and 3, 14 ff not years or a few decades of years but almost a century, it might have been centuries. The period of Israel's judgment is past. The enemies are removed. Yahweh reigns in Zion as Israel's king. Evil will come upon him no more. Yahweh rejoices over his people. He will gather those that are living in the dispersion. Israel that has been dispersed among the nations in the past, will now hold the most honorable position in the world. The humiliation of the gentiles and glorification of the Jews, and passionate patriotism accompanied by hatred of the foreign nations we meet with repeatedly in the post-Exilic literature; compare the oracles of Jeremiah against the

* [illegible] Translations, p. 166, concerning the [illegible] of these chapters, [illegible]
[illegible]

foreign nations (Hag.) Zec. 2,11; [illegible] 2,19; [illegible] 2,19

Trito-Isaiah 59,16; 61,4.5.6; 63,1; 65,13f.; 66,19ff. Joel.[1]

The passage presupposes the city as standing; part of the people are living in the land while others are scattered among [illegible] [illegible]. The שבות שוב refers to the gathering of the dispersed Jews (so Schwally, Wellhausen), not to the return from the Exile, as Kuenen, Budde and [illegible] seem to suppose.

For some lexicographical notes bearing on the passage see Schwally ZAT 1890, p. 237f.

In this case the addition may be due to the fear of concluding the book with the threatening word [illegible] of the preceding verse.

1) Stade GVI I p. 21; Kuenen Onderz. II p. [illegible]; Schwally, ZAT 1890, p. 232f. Wellhausen Kl. Proph. [illegible]; Cornill Einl. 2nd ed. § [illegible] p. 19[illegible]*; Budde [illegible], p. 394; et al.; Wildeboer, Lit. d. A.T. p. 193 § 12.4. et al.

2) l.c.

3) Comp. Smend, AT Relig. p. 399 [illegible] Bertholet.

** 3d + 4th ed. 1896. p. 197.

Stellung der Isr. u. Juden zu d. Fremden p. 234. Ed. Meyer [illegible]

[illegible] 47 ff.* Babylonierthum Jud. u. Christ. p. 167†

Lagarde, Purim. p. 50 u. p. 54 lb. 17.18; 55 ff.

—— o ——

The passages [illegible] would seem to establish the fact that the principle which induced, at the conclusion of the so-called [illegible], the [illegible] of the last [illegible] to the [illegible] character of the blessing words may be found in a considerable number of instances.

The principle is, likewise, very apparent in the [illegible] Palestinian system of the [illegible] from the Pentateuch(1). The [illegible] invariably conclude with [illegible]. When-ever words of blessing occur in a section, they form the conclusion of the [illegible] of Gn. [illegible] 31, 13, 27; 32, 13, 30 - 33, 5; 35, 11; 45, 7, 18; 47, 10, 24; 48, 16, 22; 49, 21; Ex. 1, 18; 2, 25; 3, 15; etc. etc.

[illegible]

* Lagarde, Mitt. IV Gött. 91. p. 314. Deutsche Schriften p. 252. Compare also [illegible]

[illegible]

because, though the book opens with desolation, it ends with consolation." (Baba Bathra 14b) No instances are found in the Apocrypha. [illegible] the fact [illegible] not read in the Synagogue Services.

1 Compare on the different systems of the appointed lessons from the Torah [illegible] Hamburger Real-Encyclopädie des Judentums II [illegible] p. [illegible] ff. Christian D. Ginsburg, Introd. to the Hebr. Bible p. [illegible] ff.

2) כל העולה לקרות בתורה פותח בדבר טוב
ומסיים בדבר טוב :

"Every one who begins the reading of the [illegible] begins with a [illegible] and concludes with a [illegible] saying." Maimonides Hilchoth [illegible] [illegible] the Synagogue [illegible]

Here I must be allowed to offer my sincerest thanks to Prof. Haupt who has suggested to me the subject

of this thesis I am much indebted to him, for numerous valuable suggestions and corrections and for the generosity with which he put his library at my disposal. His kindness will forever be dwelt upon my memory.

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Vita

I, Karl Josef Grimm, was born June 10 1871 in [illegible] Baden. [illegible] Gymnasium Tauberbischofsheim. In 1888 I came to [illegible] following year I returned to Europe and studied, principally, Philosophy at the Universitas Gregoriana (formerly Collegio Romano) in Rome, Italy. In 1892 I came to the United [illegible] Seminary at Gettysburg, Pa. 1896 I entered the Johns Hopkins [illegible] Sanskrit and Avesta in the department of Prof. Bloomfield. I held the scholarship in Semitics in 1896/97 and in 1897 was appointed Fellow and reappointed in 1898.